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Another Chinese Phonotypy.

BY REV. HARLAN P. BEACH.

DR. CRAWFORD, in the March number of *The Recorder*, describes his method of phonetically representing the sounds of the Chinese language. In so doing he has called attention to an important subject. Perhaps few would take so strong grounds as he against the existing character; certainly, until Dr. Crawford invents a new polysyllabic language for China, or induces her to accept some existing Western tongue, very few students grappling with the problem of the homophony of this language would wish to dispense with the valuable aid of its ideographic symbols. If we could in a moment outdo Ch'in Shih Huang, and doom "to that bourne from which hieroglyphics never return" the entire system of complicated symbols, and adopt instead the most perfect method of phonetic representation conceivable, it is a question whether we would not find that we had left the frying-pan only to enjoy the felicity of the fire. Fancy a student reading a book phonetically printed. He comes to a word he does not understand, and turns to his phonetic dictionary to learn its meaning. We will suppose the sound to be *chi*, (*ch'ü shêng*). In Williams' Dictionary, which is a mere hand-book of the language, there are (in Pekingese) seventy-eight characters having that sound and tone, to say nothing of the remaining one hundred and seventeen of the same sound but different tone. Probably the student's patience would be exhausted after he had looked over the full definitions of some fifty of these words, and the dictionary would be thrown aside ere the desired word was found. A scholar of the old style would be able to look up the character in a moment by the aid of the radical key. In our opinion, with the present paucity of distinct vocables,

China would not be benefitted by abolishing her revered character.

Yet there undoubtedly is need of a phonetic system in addition to the ideographic one. The success of Romanized books in the South is proof that this need is real and not fancied. Dr. Crawford's system has met with some favor, and is an improvement on the Romanized book. Better still might be a collection of *ts'ao tzu*, or *hsing shu* characters, one character for each tone of all the vocables in use in a given district. Thus every tone and sound current in any locality could be read at once by scholars, and taught to the ignorant in a comparatively brief period, though much longer than would be required for learning Dr. Crawford's method. More scientific than his system would be an adoption of the symbols of visible speech; but its scientific character would be an objection to it in the view of the Chinese, where inability to comprehend phonology anyone may prove by asking a graduate to explain the phonology of K'ang Hsi's prefaces.

The system described below is another attempt in the same direction as Dr. Crawford's, though made without a knowledge of his prior efforts. It was devised to meet three felt needs: one, that of the writer, who knew of no other way by which paragraphs in *kuan-hua* discourses of native masters of style and rhythm could be transferred to a note-book for after study; a second need was that of theological students with whom the writer has to do, and who take notes of lectures so slowly that much time is lost to both student and instructor; a third was the vastly broader need of the lower classes, who, unless some phonetic system is employed, have neither the time nor the money to spend in acquiring even a rudimentary education.

The first and, thus far, the only book published in this character, is the 真理問答, issued by the American Board Press, Peking, in November last, and containing besides the Catechism, a full explanation of the system, together with a full list of all the vocables heard in Peking colloquial. It was printed by direction of the North China Mission of the American Board, after a full discussion as to the advisability of using Romanized books in our work for women. Its advantages over the Romanized book were felt to be:— 1, its adoption of an idea already familiar to the Chinese, viz., the *fan ch'ieh* of their dictionaries; 2, the far greater ease of teaching the sound of initials and finals, than the powers of each letter of the Romanized word, thus making it quite possible for natives to teach the system; 3, the greater legibility and distinctness of the phonetic character, seen at a glance if a line of the Romanized be placed beside a line of the phonetic character; 4, its simplicity, making it

well adapted for writing, not only with greater ease than the Romanized can be written, but also with a speed greater than that of any native *hsing shu*, or any foreign system of writing Chinese yet published; 5, the shorter time required for its acquisition, whether taught by the alphabet or the word method.

As anyone will see at a glance, most of the symbols employed are those common to all Western systems of phonography, though equivalents for the symbols are not the same in many cases. The fact that it employs such symbols may prejudice against it those who only know of phonography through David Copperfield's sad experiences in that line. It may be a still greater objection to those who have spent a few hours or days in trying to acquire shorthand. To such we would say, that this system is far easier than anything that they have attempted, in that the stroke for any given sound is always written in the same direction. Moreover, as each word is made up of only two strokes, an initial and final sound, there is no difficulty in joining the strokes, as there is in Western languages. Another advantage which Chinese shorthand possesses is, that in Pekingese only about 300 of its 421 vocables are in constant use. Hence a writer gains a facile use of it in a much shorter time than is possible in Western stenography.

The system is not strictly phonetic, no more so than the orthography of Sir Thomas Wade, which orthography has here been reproduced as being familiar to all in the North, and as, on the whole, the best system for the Romanization of the Pekingese yet published. The English equivalents placed at the right of the symbols given below, have the same sound as in Wade's works, and the same (in Pekingese) as the initial or final sound of the Chinese character placed at the left of each symbol.

Twenty-six initials and twenty-nine finals have been employed, the 五方元音 list of twenty initials and twelve finals being insufficient to determine accurately the sound of many words, while the list in Williams' Dictionary is too full for Northern Mandarin. In addition to these initials and finals, there are a number of vocables having a *u* sound in the middle of the word. To avoid adding a number of new elements, this *u* medial is represented by a short straight line written at right angles to the beginning of the initial symbol, as shown in the fifteen initials under *u* medial of the list. Three exceptions are also to be noted:—*eh* of *yeh* is written like *ieh* final; *en* of *yen* is written like *ien* final; *rh* of *érh* is written like *ih* final. A list of eleven complete words has also been printed below, though they have been previously given as initials or finals simply.

A word as to reading and writing the system. As a mnemonic aid to the foreign learner, the English equivalents for each symbol have, in most cases, been so written as to imitate the symbol in some part; *e.g.*, the first stroke in *l* and *t*, and the last stroke of *p* and *éng* resemble their respective symbols. The initial and final sounds of each word are written connectedly without removing the pen from the paper. The characters are written from left to right and horizontally as in Western languages. Unaspirated and aspirated pairs of symbols, *e.g.*, *p* and *p'*, *k* and *k'*, are the same, but are written with heavy or light stroke to correspond with the sound. Perpendicular strokes are written downward; horizontal strokes, to the right; inclined strokes, toward the right, be it upward or downward. A few strokes are to be written in the direction indicated by the arrows placed by the side of the symbols, *e.g.*, those for *ao* and *iao*.

The tones need not ordinarily be indicated, being as useless as Hebrew vowel marks to a Jewish reader. They are indicated, however, in the Lord's Prayer (Mat. vi. 9-13, Mandarin version), given below as a sample of phonetic writing, and would need to be printed in all books. The method of representing the tones is a graphic one for those who use them as in Peking. The first tone, *shang p'ing*, being a high even tone, is represented by a horizontal stroke written above, or at the top of a word; the second tone, *hsia p'ing*, being a high ascending tone, is denoted by a dash inclined upward; the third tone, *shang shéng*, being circumflex in character, would properly be represented by that accent, but lest it be mistaken for the word *a*, an inserted caret has been employed instead; the fourth tone, *ch'ü shéng*, being a lower departing tone, is represented by a triangular mark written at the bottom of the word, with the acute angle outward to indicate the vanishing character of the tone. Should anyone care to indicate the tones in ordinary writing, a dot written above, at the right of, or below the character, may represent respectively the first, third and fourth tones, the second tone being indicated as before. Other works are used as in ordinary Chinese books.

Suggestions that may prove useful in teaching the system to the Chinese are given in the introduction to the Catechism above referred to, and need not be mentioned here. Should this exposition of the system fail to make clear any point, additional information may be had by addressing the writer at Tungchow, near Peking. To anticipate inquiry, we would say that while the system has been prepared especially for Northern Mandarin, it may be modified to meet the requirements of other parts of the Empire.

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It would be obviously improper for the writer to further laud his system in opposition to others. It is, therefore, submitted on its own merits to the missionary body in China, in the hope that it may be useful in solving problems that have arisen in our common work. Its imperfections no one knows so well as the author. He could have wished that an accomplished stenographer like the Rev. S. C. Partridge, of Wuchang, had undertaken the work instead of himself. Yet, as the writer of II. Maccabees has said, "If I have donewell . . . it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

Dr. Crawford's Phonetic Symbols.

BY MR. DUNCAN KAY.

I READ with much interest Dr. Crawford's letter in the March *Recorder*, giving us the results of his labor on a phonetic system of writing Chinese sounds. I, too, have been studying this subject for some time, and have given it more direct attention since reading the correspondence appearing in your paper last year in regard to Romanized Mandarin.

Roman letters have been almost the only means used by missionaries to spell the dialects in China. If that system has not altogether proved a failure, it is at least acknowledged by all as very defective. Dr. Crawford's symbols are undoubtedly a step in the right direction; yet a few more of his leisure hours, I think, would be very profitably employed in extending its scope and consequent usefulness.

It surpasses the Romanized in several respects. It will at once be understood to be what it professes to be,—a phonetic system of writing Chinese sounds,—and will not be supposed, as the Romanized is by many, to be a foreign language. I have been told by several of the literati that the English have only one way of deciphering words of the same sound, giving as examples such words as ice, soldier, biscuit, disease, etc. A partial knowledge of the Romanized led them to misapprehend a great truth.

At first sight the Romanized seems neither easy nor elegant, requires pen, paper and ink, foreign in appearance and mode of use,

and reverses the order of writing. No one who knows China could hope to see her readily make such a departure from old paths. The new system obviates all these difficulties.

The Roman alphabet cannot be made to express all the articulate sounds of the Chinese dialects without the addition of aspirates and other disfigurements, in the use of which, each individual is at liberty to assert his own judgment. The initials and finals are native, and the ingenuity with which Dr. Crawford has subdivided the symbols for both parts, might well form the basis of a Chinese phonetic alphabet.

My difficulty with the system is the infinitely small number of possible combinations,—at most four hundred. The tone signs would certainly multiply this number to from 2,000 to 3,000; but these I consider to be a decided hindrance to phonetic writing. Tones, while distinctly spoken, are not known, the literati only distinguishing between the '*p'ing*' and '*tseh*' of Chinese poetry. If two '*Siu-ts'ai*' living in one city, who had learned the alphabet of this system, were asked to transcribe the same few verses of Scripture in phonetic writing, the impracticability of using tone signs would at once be apparent. Out of a dozen words there would be a discrepancy in the tone marks. The Siamese and Burmese have almost dropped these inflections of speech, and I have no doubt but that the Chinese tones will in due course be lost in that bourne to which Dr. Crawford has consigned her hieroglyphics.

With the alphabet given us, and the few additions which might be made, I see no reason why a perfect system could not be devised for writing the Mandarin dialect, so easy and attractive that it would at once gain the favour of, and be propagated by, the Chinese themselves. To accomplish this, it is not the multiplication of symbols that is wanting, but the union of syllables. Our dictionaries still show the marks of this process in the past. To this end either the perpendicular and horizontal strokes must be given up, and the letters written to a continuous line, or the writing must be done horizontally. In this manner any number of syllables may be combined, and eventually recognised as distinct words. Foreign polysyllabic words may also be introduced, and become part of the language.

We often hear the saying in China, 字同音不同. If Dr. Crawford's system were propagated, while it might do good service in helping the illiterate to a knowledge of the gospel, it would eventually divide China into so many sections 字音階不同. If, however, with a little more labour, the Doctor can devise a method by which the Mandarin dialect can be phonetically written, syllables

united, and foreign polysyllabic words introduced, with an alphabet of initials and finals arranged under well-chosen characters, he may confidently entertain the hope that he has laid the foundation of a system which shall eventually supersede all dialects, and China's teeming millions will be united in one 字同音又同.

HUEI-CHEO-FU, 11th April, 1888.

"The Official Dialect."

BY REV. A. SYDENSTRICKER.

I DO not wish to continue the discussion of the subject brought about by the suggestion for Romanizing the Official Dialect; but it seems necessary that I make a few notes in answer to Mr. "Purist's" paper in the March number of *The Recorder*.

1. Mr. P. wishes to know where I got my knowledge of Southern Mandarin. In answer to this question, I beg leave to say that I received it at first-hand, i.e., from Nanking teachers. I resided at Chinkiang, had teachers both from Nanking and Chinkiang, and heard speakers, both native and foreign, in both dialects. So I do not think that the implied charge of ignorance on my part can be maintained.

2. When I stated that Nankingese has many sounds that are peculiar and local, I had no reference, on the one hand, to the constant mixing of the initials *l* and *n*, or the inability to distinguish between final *n* and *ng*; on the other hand, I had no reference to the soft initials *b*, *d*, etc., given by many foreigners. The first of these are mere localisms, and do not seriously affect in most cases the real value of Nankingese; the last, i.e., the soft initials, are not Mandarin at all, and I have never heard them used by native Mandarin speakers, except perhaps in Eastern Shantung, and even there to a very limited extent.

What I had reference to was the peculiar pronunciation of such characters as 錢, 天, 先, etc. The Nankingese give these in pure English spelling *ts'ain*, *t'ain*, *sain*, etc., *ai* pronounced like the same sounds in the English "rain." Again, no distinction is made in Nankingese between final *an* and *ang*. Others might be given. Now, that these sounds are both peculiar and local may be seen, I think, by even a superficial comparison with other dialects and with current Mandarin.

3. That a Nankingese speaker is in danger of being misunderstood in Chinkiang, I have from the witness of (foreign) Nankingese speakers in Chinkiang, and from general observation on the matter of being understood. Of course I mean *natives* of Chinkiang, and not the mixed populations from other provinces, though I have little doubt of its being true even in the latter case. For example, when a Nankingese speaker addresses a purely Chinkiang audience, and constantly pronounces 錢 *ts'ain* instead of *c'hien*, 傳 *c'huan(g)* instead of *ts'oan*, etc., is there no danger of being misunderstood?

4. Mr. P. uses the term "official dialect" in a rather indefinite or uncertain way. But, by comparison of the connections in which it is used, I infer that he means Nankingese stripped of a few localisms. He speaks of the "Nankingese pronunciation or official dialect,"—the "Nankingese official dialect," etc. Now from the best evidence available we happen to know that Nankingese is not the "official dialect" at all. "Pekingese, stripped of its localisms, is the accredited *kuan-hua* of the Empire," and officials throughout the Empire are all expected to learn and to speak it (See Edkins' *Mandarin Grammar*, quoted from memory).

Again, Pekingese commonly goes by the name of the "court dialect." Such being the case, how can Nankingese be termed the "official dialect?" As to the wide use of Pekingese, so good an authority as Wade brings witness to show that it is "perfectly well understood in Hankow," and missionaries living in Nanking itself say that the natives are aping Pekingese even there. My own limited observation confirms to me the wide and increasing prevalence of the Pekingese form of Mandarin.

The Books of the Modern Religious Sects in North China.

BY REV. J. EDKINS, D.D.

[Continued from page 268.]

THE next book to be described is 五女寶卷 *Wu Nü Pau Chiuen*, The Valuable Chapter of the Five Women. The five women are characters assumed by Kwan-yin and four other Bodhisattwas. A man goes upon pilgrimage to learn the secret of immortality. On a lonely road he is overtaken by nightfall, hears the roaring of tigers and wolves, and prays to Kwan-yin. She hears him and comes with four other Bodhisattwas to save him. The five goddesses occupy a small house and hang up a pearl which shines by its own light so brightly that the pilgrim sees the light and approaches the house. He remains there. The five women are engaged in spinning, weaving, and embroidery. They give him instruction till morning in the spiritual meaning of their occupations. He sits on a mat near each in succession while she makes her explanations. At last a cup of tea is given him such as is commonly presented to Buddha. This tea can cure the sick, cause the common man to become a sage, and make the man who has merit forever young.

VI.—*Kieu Shü Pau Fa*, The Eighteen Exhortations, or Precious Ship of Salvation. This work is published at Chang-lo Hien near Ch'ing-cheu Fu. It exhorts to filial piety. Daughters-in-law are advised to be very respectful to their husband's parents. Loyalty to the Emperor is very strictly enjoined. Animal food is forbidden. Care in speech is urged on the disciple. He must not utter useless things. He must say much on retribution, making use of the threatened evils of the *Kan-ying-pien*. He must urge moral reformation leading to a physical immortality, and if he persevere he will when old become young. If a woman she will become a man.

At the end is a paper containing the statement of thirteen persons that they believe that in and after the year of a great visitation of cholera, that is 1862, a religious teacher whom they knew, Hia Yung-siang, had at a village called Yen-chia Chwang, to the south-west of Chang-lo city, displayed the most remarkable powers of obtaining happiness for men and warding off misery from them, and was able to foresee what destiny would befall them. His predictions were in all cases wonderfully confirmed. The thirteen

subscribers printed the " Precious Ship of Salvation " at their own expense, having faith in Hia Yung-siang's declaration that it would help in protecting them from all dangers.

We may, therefore, regard this little book, which contains the most earnest moral exhortations, as occasioned by the very alarming visitation of cholera in 1862, and as the composition of the sect whose leader's name is given.

VII.—A Three Character Classic by Hia Yung-siang, printed in 1868. The author boldly asserts that from his youth he has been in the habit of visiting the unseen world. Having also lived through many years of bloodshed and strife in the world of the living, he writes this book to shew that the seen and the unseen worlds are really under one government. When rewards and punishments are incomplete in the actual sphere they are perfected in the future state, and the miseries of the present time are so many distinct predictions of those of the after life. His doctrine is chiefly Tauist and Confucian.

VIII.—*Ch'iu'en Shih Chen Yen*, True Words to Exhort the Age. This is a work in four chapters by Hia Yung-siang. Twelve of his disciples append a statement, which is in fact a vow that they will do their best to circulate this work. The author urges all persons to a moral life. He has read the Confucian and Tauist books, and uses their doctrines freely. He also uses Buddhism as far as it suits him, as for example, in regard to the doctrine of retribution and Yama, King of Death. He says there has been a hell from the time of the Emperor Tan, when it first became necessary. He thinks in an atmosphere of moral earnestness, and this is, perhaps, the secret of his influence. He always writes in rhyme for chanting.

IX.—*Kwei Shan Lu*, Record of Return to Virtue. This work was printed in 1861. Several distinguished men of former times contribute prefaces. They are supposed to descend from heaven on a phoenix in answer to the entreaties of worshippers assembled in a certain house in a Shantung village. In this instance, among those who come the first is Chu Ko-liang, of the third century. The next is Fan Chung-yen, of the eleventh century, an opponent of the Golden Tartars in war, and of Buddhism in literature. The book includes the *Exhortations of Kwan-ti* and the *Yin Chi Wen*, of Wen-ch'ang, both of them tracts of the Sung dynasty. To these is to be added a tract of Li Shen-su, a statesman of the Tang dynasty. At the end it is stated that God has long pitied poor suffering men and was not willing to be to the end separated from them. He therefore caused various Buddhas to come down and travel in the world, or descend upon a phoenix to give instruction. All documents

purporting to have this origin are thus known to be of very recent composition. The idea of distinguished men and divine persons descending on a phoenix to instruct the villagers in secluded tracts of country does not appear to have prevailed extensively more than about two centuries. We do not hear much of it before the reign of Kang-hi. During the commotions of the last thirty years the belief in local divine revelations of this kind has been very powerful. The frightful destruction of human life attending the Tai-ping and Nien-fei rebellions seems to have added intensity to the moral convictions of the writers of these books, and of their followers. The claim to divine revelation attaches itself to all the special meetings held at critical periods to invite the invisible rider on the phoenix to write with the pencil provided for that purpose his thoughts on the evils of the time. In these circumstances, to give the name of the real author would be an impertinence. What is written on the table, or interpreted as if it had been written, is ascribed to some sage-like person or god present though unseen. The pencil moves above the table placed in the room where the revelation takes place, and makes marks on the sand sprinkled on the table. What the common eye could not decipher is deciphered by prophets such as Hia Yung-siang, and from his hand proceeds the manuscript.

In this book the awful calamities of the present are stated to be not the result of mere blind and irresistible fate, but of the anger of heaven for men's sins. Chu Ko-liang, for instance, compares the rebellion of the Yellow Caps at the close of the Han with the rebellions of the last thirty years, and this is the opinion he is made to express.

X.—*San Yi Tan Yuen*, Search into the Principles of the Three Books of Changes. This is a work intended to shew that the favourite religions and philosophical views of the Golden Elixir sect are found in the Book of Changes. The author Wang, I am told by Rev. F. James of Ching-cheu, has long been sought after by the officials as a dangerous man. Mr. James has directed me to the twenty-seventh page as presenting clearly the special views held by the author. He there complains of the three religions of China as all at fault. Lau-tsi, he says, was the helper of Confucius in attaining the rank of chief sage, and in the home of Confucius is transmitted the praise of Lau-tsi as being like the dragon. Lau-tsi went westward on a cow and taught in India. The effect is seen in the arrival of Buddhism in the Eastern Han. Just as Confucius and Mencius were indebted to the Taoists, so Cheu and Ch'eng in the eleventh century drew their inspiration from the Taoist Ch'en-t'wan. Why is it, then, that since the days of Han Chang-li, in the

ninth century, it has been the habit of the literati to censure and decry both Buddhism and Tauism? Was not the grand-nephew of Han Chang-li a very noted Tauist, and as to the philosophical views of Chang-li himself, do they not differ much from the orthodoxy both of the sages who preceded him and of the philosophers who followed him? Then as to opinions of Chu-lu and Lu Siang-shan with Wang Yang-ming, they do not essentially differ, yet the schools into which they have split are very much divided down to the present time.

From this statement it may be concluded that the Golden Elixir sect is a contemporary development of Tauism. The Tauists of the monastery exhibit no living power, but content themselves with the traditions of the Tang dynasty, the golden time of the Eight Genii, but the sect founders of Shantung are not willing to stand still. They are still busy in the work of comparing and searching, and are endeavoring to carry out the doctrine of Lau-tsï to a greater length than has been done before, by comparing the work achieved by the latest Confucian scholars with that of previous ages, as far as they see this comparison can be made helpful to the Tauist cause.

This book shows plainly that the indistinct, mysterious phraseology of the Book of Changes acts still as with powerful charm on Chinese readers. They admire it in proportion to its supposed profundity, and whatever new views they adopt they find in them an agreement with this old book, and generally with the teaching of the sages from which it proceeded.

At the beginning of this book, after an introduction in which we meet with the saying that water comes from metal, and that on this account the Yellow River flows from the Kwun-lun Mountain, and other statements in harmony with this, the author says that Li, "Reason," produced heaven and earth. Therefore he adds that China calls the immaterial principle Shangti, while in the west he is named Tien-chu. He is also called Tau, or the Ruler of all living beings in the three worlds of heaven and earth. God is to his thought the immaterial ruling principle pervading the universe. The order of the universe is to him best expressed in the numerical diagrams known as Ho-t'u and Lo-shu, and in the eight diagrams of the Book of Changes. He has read old books very thoroughly. For example, he is familiar with the doctrine of the Su-wen, which states that the earth rests on the universal ether, and that heaven is underneath it. He adds, "As the ether supports the earth, so the immaterial principle Tau produced heaven.

From these things we may judge that the author is a well read scholar. If we would know where the movement of religious

thought is most active in modern China, can anyone say that it is not among these sects, obscure and despised as they are by the ordinary literati? But we must not forget that the unfavourable opinion of them entertained by the literati is based on political considerations. A Shantung friend to whom I lent this book urged me not to praise the author. They shew in their books their favorable side only. They are really a great source of trouble and alarm to the government. Should Christian teachers from foreign lands favour them, he added, it can do the sectaries no good, and it may do the cause of Christianity much harm. When the present chief secretary, Yen Ching-ming, was governor of Shantung, more than twenty years ago, he took severe measures against them. It was the time of the Nien-fei rebellion. Six thousand of them were killed. The historian wonders at the obstinacy of the people in following their leaders with such eagerness to certain destruction. The books mentioned as special favourites with these religionists who have drawn on themselves such severe punishments from the government are the *Ts'an T'ung Ch'i*, *Tau Tsang Ta Ts'iuen*, *Sien-Ling*, *Pau Lu*, and *Yün Siau Ch'i Chang*. These are all Taoist works, and it is thus shown that religionists of these sects, officially regarded as dangerous to the state, may use books which, like these, have no political character and contain no evidence of revolutionary designs.

XI.—*Kau Wang Kwan-shi-yin Kieu K'u Chen Ching*, Kwan-yin's True Book of Salvation. The text of this work is like any other Buddhist work translated from Sanscrit. There is an appendix of testimonies personally made by male and female disciples healed in answer to prayers made to Kwan-yin, or resulting from their reciting this book or causing it to be cut on blocks.

XII.—Another *Kwan-yin Ching*, with testimonies.

XIII.—Another work used is 聖門禮誌, Guide to the Ceremonies Used in the Worship of Confucius. Here are found rules, engravings of sacrificial vessels, plans for laying offerings on altars, representations of dancing, attitudes for the use of the dancers at sacrifices. This work seems out of place here. How could it be used by the people of these sects?

XIV.—*Mien Chie Lu*. This work contains sixteen tracts. They are the *Kwan-yin King*, the *Kan Ying Pien*, six of Wen-chang, one of Lū Chun-yang, one of Chung Li-sien-shi, one of Ko-hung in the fourth century, one of Chang-yung, governor of Si-chwen in the Sung dynasty, one of K'ien Ch'ang-ch'un, a famous Taoist of the Tang dynasty, one of Lien C'hi-ta-shi upon the sin of destroying animal life, some anecdotes of generous acts of charity, a tract

respecting the future retribution of magistrates, exhortations to loyalty, filial piety and chastity.

This collection of tracts makes a hundred leaves, and being in small type it would supply several days or weeks of reading to the studious disciple. We see here exactly what the numerous votaries of the vegetarian sects of North China like to read, or what their leaders think it is well for them to read. Justice, charity, generosity in giving, filial piety, are enjoined and illustrated by many examples. In urging to a virtuous life, the certainty of future recompense is constantly held out as an inducement. If a man gives to the poor it is likely that his children will rise to high positions in the state, or they will become very rich.

Vegetarianism is made a merit of the highest kind ; but pigs, sheep, and goats, and the common kinds of fish, are not in this work included among the animals that must not be eaten. The sin of eating flesh is not absolute and exhaustive. It is severely forbidden only in the case of cows, dogs, eels, pigeons, crabs, and the like. That is to say, the animals which are models of industry, gentleness, filial piety and loyalty are not to be eaten.

The statesman Cheng Tsï-c'han is supposed to rule in assigning posts of honour to magistrates in the invisible world. Every one who acts well as a magistrate will be by him elevated to a suitable post as invisible governor of some city. One of the tracts relates that in the year 1850 a traveller visited Li-cheng in Tsi-nan Fu and met a magistrate there engaged in judging causes. The magistrate related that when passing through the native place of Tsï-c'han he had a dream. He saw in a judge's office numerous rolls of causes to be tried piled on tables, and was told by an attendant that this was the ancestral temple of Tsï-c'han, who was intrusted with the control of all magistrates, and the making of all rules respecting the future rewards and punishments of magistrates. He took up a roll. In it every one's name was down. Those who had red marks against them were delinquents. Those who had none were magistrates who behaved well when in office. These good officers would certainly be made city magistrates of various ranks in that invisible world which corresponds to the visible.

The title *Mien Kie* means Exhortations to Avoid Sufferings. The word is the Hindoo *Kalpa*, and, in Hindoo thought, this word points at the irresistible fate ruling in human affairs. The Chaldean astrology gave birth to the wide-spread notion of an impersonal fate controlling the world. Buddhism seized eagerly upon this idea which it found prevailing in India, and propagated it in various countries with the Chaldean astrology. The phrase *Mien-kie* is a

short way of saying, "So act as to avoid the miseries which the Kalpa will otherwise bring."

We have seen of what kind were the religious books printed at Ch'ing-cheu. This is an example of those printed at Tsi-nan Fu, the capital of Shantung. But it must be borne in mind that almost all these sixteen tracts are the common heritage of the orthodox Taoists. The difference found will be in the anecdotes of retribution, the number of which has increased rapidly during each reign of the present dynasty.

XV.—*Yü-hwang Sin Yin Chen Chie*, True Explanation of the Heart Seal of Yü-hwang, the ruler of heaven. Yü-hwang is here supposed to be an instructor, and communicates to men the impression of his inner mind. The idea of *sin-yin*, impression of the heart, is Buddhist, and it means essence, pith or fundamental principle of a system of teaching. It implies esoteric teaching following the esoteric. It is always so. The exoteric precedes. It becomes formal and a reaction against formality is excited. This reaction takes a mystic and esoteric form almost as a matter of necessity, for it is a protest against formal discipleship, and it endeavours to return to first principles.

The author of this book writes at Nanking about 1667. Through his fondness for medicine as a study he left the literati and became a physician. This he did that he might travel and seek for professors of the doctrine of the Golden Elixir, into the depths of which he greatly desired to penetrate. At the same time, by practising as a physician he might heal human ailments and support himself. He met after fourteen years with this book and wrote a comment on its text, thus extending it from fifty sentences into a volume. A Taoist friend told him that by the help of this book he might cultivate his own virtue and at the same time do much good to others, so that both he and they might fly upward to the heaven of purity which they call the Yü Ch'ing Kung. The method he recommends is to think deeply on the mysterious principle, the *hiuen-ki* of this book. Let him wash with fragrant water and reverentially take the substances there recommended, which he must subject to fire, waiting till the action of the fire in purifying and softening is perfect. By expansion and contraction the hard will combine with the soft into the elixir. This he has so to make use of that the evil, corrupt, and mortal nature may be transformed into the good, the pure and the immortal nature of the man who is superior to life and death and can soar upward to the region of the stars.

XVI.—*Lü Tzu Ch'uen Chie Wen*, Exhortation and Warnings of Lü C'hun-yang.

This work is dated 1694. It was reprinted in 1868. It is a series of moral discourses, and derives a great variety of lessons from the most obvious natural phenomena. It embraces exhortations to filial piety, chastity, diligence in study, diligence in good works, right thoughts about the fixed destiny that directs all things, on the control of the passions, on covetousness, on taking away life, on plotting mischief, on sins of the tongue, on sins of the pen, on a disputatious disposition. Lastly, there is an exhortation addressed to opium smokers, and to those who might become such, appealing to them on the ground of the harm thus done to ancestors, to the opium smoker himself, and to his family.

CONCLUDING REFLECTIONS.

Such are the books. They profess usually to be revelations communicated supernaturally by the oracle of the phoenix. This oracular method of teaching has been high in favour during the present dynasty. It has been extremely popular during the present century. For example, when the Nien-fei were devastating Shantung, a consultation by oracle was set on foot in the city of Te-chen by the gentry, because every one wished to know if the city would be taken by rebels. It was appointed to be held in the chief Taoist temple, the Kau Chen-kwan. Two of the principal gentry held up the bow. They also held the hanging chop-stick which was fastened to the bow-string and was attached to a sieve suspended midway, its end protruding far enough to mark the incense ashes which were spread on the platter below. It was they that put the questions and interpreted the writing, and the Tautai of the city was present on one occasion. Some persons were told whether they would succeed or not in some enterprise. Other persons were informed what medicine they should use for their ailments. The modern religious sects have taken advantage of a popular delusion on this subjects prevalent in the north-eastern provinces and in Kiang-su and Chekiang, and have thus obtained a currency and authority for their books as if they had a divine and supernatural stamp conferred on them by these oracles.

The law forbids holding these consultations to obtain answers from the genii. Yet they are held in Buddhist and Taoist temples and in private houses. The law also forbids the books of these sects to be used in teaching or even to be kept in houses. The names of the prohibited sects are the Pai Yang Kian, the Pai Lien Kian, the Pa Kwa Kian, and the Hung Yang Kian. They are all called depraved sects, but the last of the four is stated to be better than the other three because it does not teach cabalistic words; but

it is condemned as illegal because it, like the others, combines men into a society at the meetings of which Lau-tsü is supposed to come down from heaven to give instruction, and the members kneel down before a teacher.

Yet in these books there is much in favour of loyalty and no word against the government.

Soochow: The Capital of Kiangsu.

BY REV. HAMPDEN C. DU BOSE.

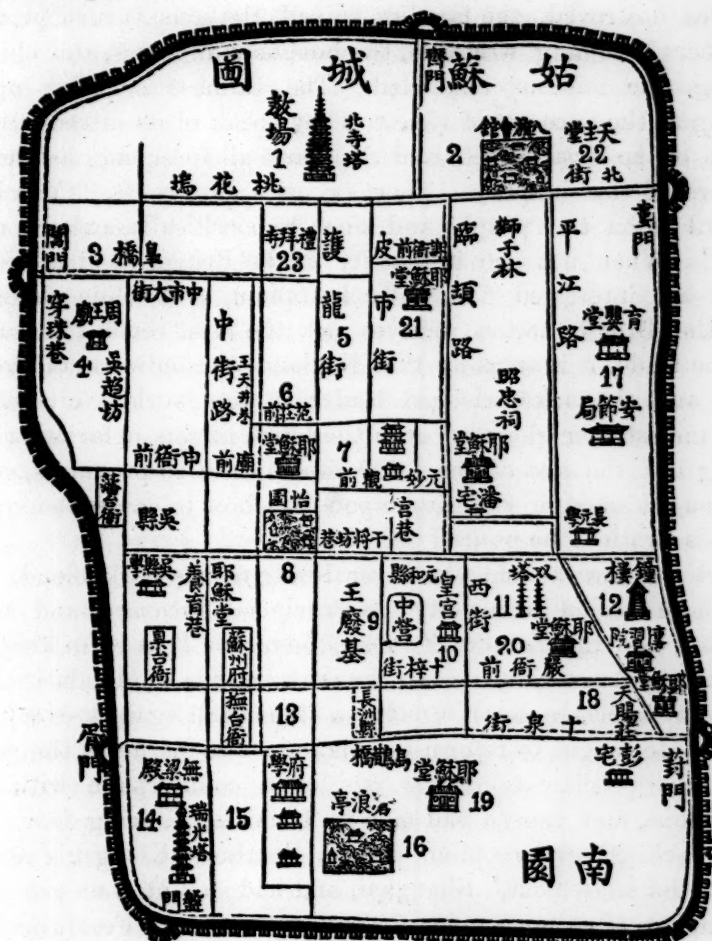
[Continued from page 278.]

A BIRD'S EYE VIEW.

THE fame of Soochow attracts many travellers. From Shanghai the house-boat winds up the Soochow Creek, a beautiful curving river, the highway of commerce between the foreign concession and the people on the plain. Following the telegraph poles for 80 miles, after a trip of thirty or thirty-six hours the visitor arrives at the Le'o Men, or North-east Gate. Let him go first to the Ink Pagoda (12), and for a few *cash* the gate opens. Next to the Twin Pagodas (11). Perhaps he may be able to get into the Examination Hall adjoining. Thence to the Palace (10), the entrance being on the West. It is well to visit the City Temple (7) early in the morning to avoid the crowd. There a supply of pictures may be bought,—the scrolls at the rate of sixteen for a Mexican. On this street the retail shops are specially fine. Next to the Manchu Garden (2). From there to the Pagoda (1). It is well to send a servant ahead and call a constable (*de-fong*) to prevent the roughs from getting in. Five cents for an entrance-fee is sufficient, if the priest does say "one dollar."

Many small manufactories of metallic wares are on the Wang Heaven Well Street, which runs from North to South on the map. The Great Street (3) runs to the North-west Gate, and here are the silk honges and other large stores. It is a beautiful street. Jade ornaments are found on the bridge outside the gate and at the Jade-Stone Temple (7). Furniture on the Fan Ch'ong Tsien (6). Old embroidery and bronzes on the Dragon Street (5). Here, too, is Soochow's prettiest garden (8). The tourist will go next to the Beamless Temple (14). The steps will be found in the east wall, and, though dark, one may ascend without fear. The only available entrance to the Confucian Temple (15) is towards the western side and through the kitchen, where a small fee may be left. The

Imperial Garden (16) is adjoining. Ladies accompanied by gentlemen may visit the city without difficulty. If few purchases are made one may "do" Soochow in a day. The visitor must not fail to go to the Tiger Pagoda. There is a handsome garden outside the North-west gate.



Street..... Canal.....

1. Great Pagoda. 2. Manchu Garden. 3. The Great street. 4. Jade-Stone Temple. 5. Dragon street. 6. Furniture street. 7. City Temple. 8. Garden. 9. Camp. 10. Palace. 11. Twin Pagodas. 12. Ink Pagoda. 13. Governor's Yamen. 14. Beamless Temple. 15. Confucian Temple. 16. Imperial Garden. 17. Foundling Asylum. 18. Methodist Mission. 19. American Presbyterian (North). 20, 21. Southern Presbyterian. 22. Catholic Church. 23. Mohammedan Mosque.

OPIUM.

No paper on Soochow would be complete without a reference to opium. Fifty years ago there were four or five opium smokers in this city; now, probably, there are 50,000. The opium war was begun in Canton, but it is not a tithe as iniquitous as the opium

peace continued in Soochow. Brought by England's ships, forced in by England's soldiers, legalized at the point of England's bayonets, upheld by England's power, enriching England's coffers, is opium. The resident here is an eye witness to the poverty entailed, the suffering accruing, the beggary produced, the bodies emaciated, the lives destroyed, the families ruined, the sons turned prodigal, the fathers becoming wretches, the husbands ingrates, the children starving, the millions expended. The Chinese consider opium-smoking as the ancestor of vices. They speak of its introduction as a crime of the first degree, and denounce all foreigners as the perpetrators of this iniquity. They say with bitterness, "You bring this evil upon the people and now hypocritically exhort us to virtue." When not one in twenty of the British residents in Far Cathay are interested financially in opium, and while outside of India the British nation receives not the most remote advantage from the trade, it is amazing that England, the bulwark of Protestantism and the acknowledged leader in the world's civilization, should tarnish her glory by even the touch of this nefarious traffic. Leaving out the rest of the 1,600 cities in the 18 provinces, opium has brought enough suffering upon Soochow to cause the vials of Heaven's wrath to be poured out.

Let us now behold the silver lining to the dark cloud. For years there resided in this city the Provincial Treasurer and Acting Governor, now the Futai of Yunnan, Governor T'an Kuin Pei (譚鈞培), who stood as a giant among the rank and file of Mandarins, and, as a great Reformer, set himself as a stone wall against every form of evil. He sought to reform the manners and morals of the people, issuing his proclamations the size of a counterpane with forty prohibitions, and caused bad men to tremble. During four or five years he closed every opium den in Southern Kiangsu except in the "model settlement," Shanghai, and had mounted on every door the number of opium smokers who lived within. Fearfulness and trembling took hold of this pitiable class, and many broke off from the terrible habit. He demonstrated beyond the shadow of a doubt, were England to withdraw her protectorate over the vile drug and permit China to forbid its importation, the Middle Kingdom, with such a Martin Luther, could purge its coasts of the fields of poppy, and the nation could again be free. Long live Gov. T'an! All honor to Sinim's Great Hero!

ITS REVERSES.

Situated as Soochow has been, centrally, near the east coast, as Washington in the United States, it has been much exposed to internal struggles. When the latter Kingdom of Wu was over-

thrown, A.D. 600, Soochow rebelled, and for forty years a new city was built near the hills. In A.D. 1300 the wall was destroyed and the moat filled. Five hundred and forty years ago the city was seriously injured by the insurrection of the "Red Turbaned Thieves." The words of the prophet, "Your cities shall be heaps," that is, the rubbish of devastations piled up, have been fulfilled, and here and there are little hills to tell the sad tale. The last destruction by the T'ai-pings, who drove the ploughshare through these streets, is now around us and about us. They came in 1861 down the Grand Canal. On the 14th day of the 4th moon the people lifted up their eyes and beheld the smoke rising in the great suburb on the West, which extended five miles and contained probably a half million people. In one night's conflagration it was entirely demolished. From the East Gates in the mud and rain the inhabitants poured forth in living streams of living men and women, many of whose lifeless bodies were soon to float towards the sea on the silent canals. A small-footed lady would carry her child, and then, when no longer able to walk, creep on her knees till in a fit of desperation she would cast the child in the stream, and going on further, heart-broken at the deed, she would herself plunge into the waters. Wells were choked with the corpses of noble women who feared a worse fate from the looting soldiery. Many of the people crowded to Shanghai and perished in the pestilence. Many died of starvation. Some large families lost three-fourths of their number. A number who had money escaped to the hills and scattered through the country, and in that universal brotherhood of trial, where so much mutual kindness was shown, passed through the severe period. Houses were pulled down for the firewood and weeping Jeremiahs sang: "How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations and princess among the provinces." "Her princes are become like harts that find no pasture, and they are gone without strength before the pursuer!" Probably 600,000 or 800,000 of her people perished.

Then in 1864 came Chinese Gordon leading the "Ever Victorious Army." With a bold attack of the little steamer Hyson he dismantled the fort at Chenec and cut off the communication between Soochow and Quensan, resulting in the capture of the latter, which he made his headquarters. By degrees he approached this city. There was much fighting outside the North Gate of Soochow when Gordon, armed with only a cane, his "magic wand of victory," as it was called, led his troops, always going in person into the thickest of the conflict. He did not command, Forward!—he led. The prin-

cipal scenes were near the fifty-three arched bridge called the Precious Girdle Bridge on the Grand Canal three miles below the city, where the hostile camps stood face to face. Sixty or seventy foreigners who had joined the rebels, seeing their cause hopeless, fled in a body and leaped upon the deck of a small steamer belonging to the Imperialists. There was continual fighting. At last the Four Kings capitulated and the city surrendered. They were beheaded by Li Hung Chang, a policy to the captured to whom he had promised life, in the face of Western morality and the laws of nations; but when the treacherous character of the "kings" is considered, their haughty demands and the hopefulness of the T'ai-pings as long as their leaders lived, we must not be too rigid in our judgments, for the established policy of the government is, "To kill a snake you must cut off its head." Though there is yet waste ground within the walls, the city was rapidly rebuilt, and new houses are continually erected on the former ruins.

PROTESTANT MISSIONS.

For years the Missionaries of Shanghai looked to Soochow as a great evangelistic centre, and as early as 1857, Rev. J. W. Lambuth opened a school on the shores of the Great Lake, which had to be given up when the allies attacked Peking. The first foreigner to live in this city was Charles Schmidt, under the auspices of the American Presbyterians (North), who came in 1868 and was the pioneer resident. He was an officer of the "Ever Victorious Army," and his extensive acquaintance among the military mandarins secured him an unmolested sojourn. He was a man of wonderful tact in dealing with the people, a fluent speaker, a gifted preacher, and wrote a most excellent tract.

Before the city was occupied by the T'ai-pings, Rev. Wm. Muirhead came here in native dress with a queue, which was, unfortunately, too securely fastened. He was seized, dragged along the streets, and a heavy club on his head made him think the time was short. During the occupation of Nanking by the rebels he visited that place, and passing near the wall heard shrieks and groans. Going upon the wall he found a young lad wounded and beaten and about to give up his life in despair. He was taken to Shanghai and kindly cared for. In 1872 when Mr. M. came to Soochow and tried to rent a place, a rice merchant proffered his assistance and secured for him the famous chapel on the Great Street. It was the aforesaid lad.

Rev. J. W. Lambuth in 1867 obtained a place near the Ink Pagoda. Thus Messrs. Muirhead and Lambuth, *nomina nobilia et*

clarissima, were the first preachers in this pagan city. Twenty years ago Mr. L. ministered in a single room with a dirt floor—the best he could do. See the parable of the Mustard Seed. Within one-half mile of this spot his mission has a church, six foreign residences, two large hospitals, a male college with eighty pupils, and a female seminary. There was an old saying that *outside* the South Gate, called the *Tsing-yang-deen*, would be the foreign concession. Now throughout the country among the peasants the way it is expressed is, “Oh! yes, the foreigners all live *inside* the East Gate at the *Tsing-yang-deen*.”

The American Presbyterian Mission (North) have for years had their residences in the “South Garden,” a euphonious title for the paddy fields. The Southern Presbyterians live under the shadow of the Great Pagoda and near the Twin Pagodas, *in front* of the Examination Hall, but by a felicitous transposition the house is said by the scholars to be “*behind* the Examination Hall,” *i.e.*, *behind* the screen wall which is before the hall.

There are now seven missionary families and three homes for single ladies in Soochow. There are within the walls thirteen chapels; in many of these there is daily preaching. The large audiences and the attention they give to the speaker has made this the most prominent feature of the work. Much attention is given to the eighteen day schools with about 350 pupils. Ready access is had to the women in their homes, and they come in numbers to the houses of the foreign ladies. The Hospital averages annually 12,000 patients. The Woman's Hospital is just completed. About a half million tracts and portions of the Scriptures have been sold in and around the city. The people entertain the kindest feelings towards the Missionaries who have come to live among them.

TWIN PAGODAS, *January 5th*, 1888.

In Memoriam.

J. Kenneth Mackenzie, M.R.C.S., L.R.C.P.

BY REV. A. KING.

"**THIS** was the most valuable life in Tientsin," was the remark of not a few when they heard of the death of Dr. Mackenzie. He has gone from us young in years yet in works abundant. After nine years' labour in this place he has left behind him a name which will not soon be forgotten, and spiritual work which will never perish. The large hospital buildings in Tientsin, with accommodation for seventy in-patients, were for the most part erected by Dr. Mackenzie with funds obtained for that purpose from local officials and wealthy patients. The Medical School in connection with the hospital, the history of which Dr. Mackenzie gave in last September's issue of the *China Medical Missionary Journal*, and from which some twenty students have graduated, demanded great extra labour and special study on his part, for every work he undertook he did efficiently and conscientiously. The purely medical side of his work was very great, yet his articles to the *Medical Missionary Journal*, for which he worked hard and which owes so much of its success to him, show how prominent he ever kept the spiritual side of his work. An exceedingly able and enthusiastic surgeon—he kept up his medical studies to the last—he was above all things a Christian Missionary. All who came in contact with him, whether natives or foreigners, soon realized this. His assistants were all Christian workers. He felt the importance of having faithful Christian native helpers in his work, and he gradually got together an efficient staff of men, some of whom owed their life to his medical skill, and all of them loved him with genuine devotion. By example and precept he kept them diligent in their Christian work, and the result was that hundreds who came to the hospital as in-patients returned to their homes in Chihli and Shantung healed in body and rejoicing in the knowledge of divine love in Christ Jesus. And the patients who became interested in the Gospel during their stay in the hospital—many of whom have been baptized—were not forgotten after they went home. A careful record of them was kept, and at the weekly meeting of the medical assistants, at which Dr. Mackenzie always presided, the names of five or six were mentioned in rotation and special prayer was made for them. Last winter the doctor spent his new year

holidays visiting some of these old patients in their homes, and was exceedingly pleased with what he saw of their steadfastness in the faith.

Dr. Mackenzie was a ready speaker in Chinese, and in the midst of his multifarious work kept up his study of the language in order to fit himself more fully for his mission work.

In his intercourse with his fellow-missionaries in Tientsin, Dr. Mackenzie was known and loved as a man of earnest devotional spirit and whole hearted consecration to the service of Christ. By nature diffident and disinclined to speak in public, he was yet a leader in all evangelistic work, and his strong religious convictions made him ever ready to plead with the unconverted or to bear witness before his fellow Christians to the faithfulness of God. He was a most diligent student of the word of God,—the Bible was truly to him the bread of life, and he sought to live in daily fellowship with the Lord Jesus Christ. His temperament and his religious experience made him strongly evangelical. There was singular definiteness in his religious thought and Christian work. His prayers in public were always for specific blessings, and he had the habit in his private devotions of interceding every day on behalf of some of his special friends, both native and foreign.

His family life was a peculiarly trying one, and for that reason he shrank from social intercourse except among his most intimate friends, and threw himself with more complete self-forgetfulness into his much loved work for the physical and spiritual good of men.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[Continued from page 177.]

1844. FEBRUARY. Mr. Richard Cole, A. P. Mission, printer, arrived with presses and matrices, and at once established the "Presbyterian Mission Press," which in 1845 he transferred to Ningpo, and in 1860 removed to Shanghai.

February 24th. Mr. Envoy and Minister Plenipotentiary Caleb Cushing arrived at Macao in the U. S. Flagship *Brandywine*, Commodore Parker. On the 27th Hon. Caleb Cushing sent a communication to H. E. Ching, Governor General of Canton, announcing the general object of his mission and intimating his instructions to proceed to Peking; but after various delays, and a

fatile correspondence between them for almost three months, Keying, as sole commissioner "to adjust the future free commercial relations in the provinces," having reference to foreign nations, arrived at Canton. The autumn previous, official notice through Consul Forbes had been given to the authorities that the U. S. Government had appointed an Envoy to the Court of Peking, but reply was made that it was useless to go to Peking.

April 13th. The frigate *Brandywine* proceeded to Whampoa "on a visit, for a few days, of courtesy and civility to the capital of the province," but called out a remonstrance from Governor General Ching.

May 9th. A deputation of officers was sent to Macao by Governor Ching to convey three rescripts of the Imperial will to Mr. Cushing, telling of the appointment of Keying as Imperial Commissioner, and refusing permission to the Envoy to go to Peking. The deputation reached Macao on the 13th and was received on the following day by Mr. Cushing, who declared in reply that he did not "relinquish his purpose of presenting to the Emperor in person the letter" which he bore, bearing date Washington, July 11th, 1843, from the President of the United States.—*Middle Kingdom*, ii. 565.

May 30th. Keying, appointed Imperial Commissioner, April 22nd, arrived at Canton, and at once addressed a communication to Mr. Cushing at Macao; but this, and a dispatch from Suchow of April 29th, were both returned because the name of the Chinese government stood higher in the column by one character than that of the U. S. They were at once rewritten correctly and returned.

"On the 16th of June, Keying arrived at the Chinese village outside the barrier of Macao, called by the Portuguese Casa Branca; and on the 17th he passed the barrier and took lodgings for himself and suite at a Chinese temple dedicated to the Lady of Mercy, in a village within the barrier but without the walls of Macao. His arrival was ordered to be heralded, it is said, by the ringing of the church bells, firing of cannon, &c. The village called Mong-ha, or Wang-hia in the court dialect, gives name to the Treaty. This old gray temple had been fitted up with some degree of taste for the reception of the Imperial Commissioner, and the numerous soldiers, followers and servants, with which, according to the usage of men of his rank in China, he was attended. On the 18th, in conformity with previous notice, the Imperial Commissioner, with his advisers and their suites, came to the residence of the legation to make a visit of ceremony and to be introduced to the legation and to the officers of the American squadron. On the 19th Mr. Cushing, accompanied by the gentlemen of the legation and by Commodore

Parker and several officers of the squadron, returned the visit at the Wanghia Temple, and were entertained in the most friendly and hospitable manner. It was then agreed that Messrs. Webster, Bridgman and Parker and Messrs. Hwang, Chow and Pwan should meet again during the evening of the same day, and arrange the course of negotiation. At that interview the readiness of the Imperial Commissioner to proceed at once to the discussion of the articles of a treaty between China and the U. S. was made known.

Accordingly on the 21st, Mr. Cushing communicated to Keying the *projet* of a treaty; and by agreement Messrs. Webster, Bridgman and Parker, on the one side, and Messrs. Hwang, Chow and Pwan on the other, met together for a number of days in succession, partly at the residence of Mr. Cushing and partly at Wanghia, and discussed and modified this *projet*, in behalf of Mr. Cushing and Keying, respectively, until it assumed the form of the treaty as concluded and signed on the 3rd of July.

Meanwhile, on the 24th, Keying and Mr. Cushing had an interview of business at the residence of the legation, when the principle of the treaty and sundry incidental questions were briefly discussed. On the question of the envoy proceeding to Peking, Keying avowed distinctly that he was not authorized either to obstruct or facilitate the proceeding to court, but that if persisted in at this time he had no power to continue the negotiation of the treaty.

It was agreed then, also, that Hwang and Dr. Parker should constitute a commission, to arrange and agree upon suitable provisions for the security of the foreign factories at Canton. After the conclusion of the day's interview, Keying dined at the house of the legation, in company also with the American ladies residing in Macao.

At length, on the 3rd of July, Plenipotentiary Cushing, with Fletcher Webster, son of the great statesman, secretary; Rev. E. C. Bridgman, D.D., joint Chinese secretary and chaplain; and Rev. Peter Parker, M.D., joint Chinese secretary; and Messrs. O'Donnell, McIntosh, Hernisz, West, and Peters, attachés, repaired to Wanghia Temple, where were Imperial Commissioner Keying, Hwang, treasurer of the province; Chow, a member of the Hanlin college; Pwan, circuit judge, and Hong merchant, and their respective suites, and the articles of this first Treaty of Peace, Amity and Commerce between China and the U. S. being all fixed, and the several copies—four in English and four in Chinese—completed and ready for signature, they were duly signed and sealed in the presence of Commodore Parker, a few other Americans, and a large

company of Chinese. "Its fulness of details and clear exhibition of the rights conceded by the Chinese government to foreigners dwelling within its borders, made it the leading authority in settling disputes among them until 1860. After the execution of the treaty an entertainment was partaken of, and congratulations exchanged on the speedy and happy issue of the negotiation, while at a gathering of American ladies and gentlemen at Mr. Delano's in the evening, Mr. Cushing made a spirited patriotic address, and Fletcher Webster rendered his humorous review of his Company of Massachusetts militia on a "4th of July," which day was thus ushered in. The event was commemorated by a poetical effusion addressed to the "Ladies of Arrowdale" by G. Nye, Esq., who also gave a fête at Green Island in honor of H. E. Mr. Cushing. On July 4th the Imperial Commissioner left Macao for Canton.

In a communication dated Macao, July 5th, Mr. Cushing sent the Treaty to the Secretary of State, Washington, and on the 10th of December President Tyler submitted the Treaty to the U. S. Senate for ratification and approval. Unanimously approved and ratified, it was brought out by Mr. A. H. Everett, commissioner resident in China, and exchanged at Canton, December 31st, 1845.—*China Repos.*, xiii., xiv.; *Middle Kingdom*, &c.

August 16th. The French Ambassador, H. E. Th. de Lagrené, arrived at Macao and took up his residence in the same building on Rua Central which Minister Plenipotentiary Cushing had occupied. Keying immediately made arrangements for opening the negotiations by sending his three associates to congratulate the French minister on his arrival; he himself reached Macao September 29th. The first interviews between Keying and M. de Lagrené were held in October, and the treaty of Wang-hia taken as the basis of agreement. The negotiations were amicably concluded by the signing of the treaty at Whampoa on October 23rd.—*M. K.* ii. 571.

1844, September. Rev. Geo. Smith, D.D., of C. M. Society, spent several months at Macao and Canton, whence he went to Ningpo, but health failure causing his return to England; there consecrated Bishop of Victoria, he returned to Hongkong in 1850.

September 8th. Thomas W. Waldron, Esq., Portsmouth, N.H., Consul of the U. S. at Hongkong, and Naval Storekeeper for the U. S. East India Squadron, died, and was buried in the old Macao cemetery.

October 22nd. Rev. A. P. Happer, M.D., and Rev. John Lloyd, of the A. P. Mission, arrived at Macao. The latter soon proceeded to Amoy in company with Dr. Hepburn, arriving there December 6th. The former temporarily engaging in work at Macao,

established in April, 1845, the first Presbyterian Boys' Boarding School, with thirty pupils, but in March, 1847, removed to Canton, where he still labors.

December. Rev. Messrs. M. S. Culbertson and A. W. Loomis, with their families, arrived and spent four months at Macao, awaiting an opportunity to sail to Ningpo, where they arrived in April, 1845.

The Imperial Commissioner Keying granted some additional privileges to the settlement of Macao in 1844, among others permitting the inhabitants to build and repair houses, churches, and ships without a license, and to trade at the five ports open to foreign commerce on the same terms as other nations; it was just three centuries before this that the Portuguese were driven away from Ningpo. The anchorage of the Typa was included in the jurisdiction of Macao, but the application of the Portuguese commissioner to surcease payment of the annual ground-rent of 500 taels to the Chinese met with a decided refusal.—*Mid. Kingdom*, ii. 430.

The erection of the Sé Cathedral was begun in 1844 and concluded in 1850. Richly decorated, it contains many paintings. The typhoon of 1874 damaged the building and its towers have not been replaced.

November 20th. "Macao was declared a free port to all the nations of the world by decree, and Governor Amaral established a new system of duties, necessary by the suppression of the Customs, the only means of public receipt to that time; compelled the Chinese residents of Macao to contribute to the expenses of the establishment; took possession of the port of Typa and made it a dependency of Macao, where the Portuguese flag now flies over the fort and guard house; recovered the places taken by the Chinese between the Campo and Barrier; suppressed the tonnage dues of ships paid to the Emperor; expelled from Macao the Chinese customs; cut new roads outside the city; and made the Chinese remove their places of sepulture, &c. But all these reforms against the natural pride of the Chinese, caused the treacherous and barbarous assassination of the worthy Governor, August 22nd, 1849."—*Pereira's Historiæ Chorographia Portugueza*, p. 33.

*Hodge on the Epistle to the Romans—A Review.**

BY REV. W. A. P. MARTIN, D. D.

IN China, while infinite pains have been taken in producing versions of the Scriptures, little attention has been given to the preparation of commentaries.

This is the natural order; but in our opinion the time has come when more should be done in this direction. The nature of the Chinese language makes the call imperative.

In China every standard work on religion or philosophy is accompanied by a commentary, as invariably as a tropical tree is clothed with parasitical vegetation. The effect of such parasites is not unfrequently a change of aspect in the original tree, or even the extinction of its vitality. To such lengths does this mania for commentaries extend, that authors who deem their works too profound or too elegant to be easily appreciated are accustomed to supply their own commentaries in order to draw attention to hidden beauties or to elucidate obscurities.

The Epistle to the Romans requires a clue to its labyrinth of thought, as much as the *Chung-yung* of the Confucian or the Diamond Classic of the Buddhist. St. Paul was a deeper thinker than any of the sages of India or China. When Stoic and Epicurean encountered him in Athens, they little imagined that the teachings of a Hellenistic Jew were destined to eclipse the schools of Greece. The profoundest thinkers of modern times bow in reverence before the sage of Tarsus. Says an editor of Sir William Hamilton: "Sir William, though intellectually the most formidable man in Europe, is an humble Christian; though the most learned of men, he is ready to bow before the spirit that informed the mind of Paul." Hamilton himself says: "I am confirmed in my belief (of its truth) by the harmony between the doctrines of this Philosophy and those of Revealed Truth."

Yet, like the more direct teachings of our Lord, it may be said of the writings of St. Paul, that while their meaning is sometimes "hidden from the wise and prudent" it is often "revealed unto babes."

An instance of this I heard from the lips of a French pastor. A professor in the *sorbonne* objecting to the obscurity of certain passages in the epistles of Paul,—“Come with me,” said the pastor, “and I will show you a poor cobbler who understands all those.”

* Translated by Rev. J. L. Whiting. Printed at the Presbyterian Mission Press, Shanghai.

The professor accepted the invitation, listened with astonishment, and from a sceptic became a devout believer. This is related of St. Hilaire, so well known for his writings on Buddhism. It does not follow that the cobbler's inward light was obtained without the help of commentaries. In China it is certain that without such aid, neither scholar nor cobbler can fully understand the meaning of the Pauline Epistles.

Mr. Whiting's book is a painstaking translation of a masterly work by the late Professor Charles Hodge, of Princeton. Its style is perhaps as clear as the subject admits; but in some places the reader may wish for an exposition of the commentary.

The text is the version of Bridgman and Culbertson, which, though not distinguished for elegance, has the merit of being almost literal. The term employed for God is 神 *Shin*, which is weak and inadequate; but, in such a work, it is not liable to be misunderstood. This book will, I trust, supply an impulse to high thinking, as well as a guide to right thinking. Every native preacher and, if possible, every Christian cobbler, should be provided with a copy of it.

PEKING, June 8th, 1888.

Native Christians Testifying Before an Official.

BY REV. J. H. WORLEY.

FOR more than a year, in the districts of Hok Chiang and Hing Hwa, native Christians have, from time to time, been persecuted by the heathen. They are, by treaty rights, exempt from the payment of money for idol processions and theatres. For some time after the announcement of this law, while it was fresh in the minds of the people, Christians were not molested, but latterly the law has become a dead letter—at least, is disregarded—so that persecutions are becoming more frequent and severe. Two instances recently occurred in Hing Hwa which are most remarkable because of the apparent victory gained for the truth.

The local magistrate has always been considered an enemy to Christianity, so there has been little hope of Christians receiving justice at his hands. Last year complaints were brought against a Christian for refusing to pay idol money, and the magistrate severely punished him. This year like complaints were made, but

the patience and serenity of mind exhibited during the trying ordeal by the Christians probably did more to spread Christianity than volumes of sermons.

In a certain village there are several Christian families. One man is especially noted for his zeal in persuading others to give up idolatry and worship God. All his spare hours are spent in talking to his neighbours about Christ. It is said of him that he would not go to his meals if any one would stay and listen to him. People would say to him, "You had better go and eat," but he would reply, "My meat and drink is to tell of Jesus and his love." There was a notorious character in the village, the terror of the whole neighbourhood, and a keeper of an opium den. His house was a rendezvous for thieves. The Christian man did not allow his efforts to cease with ordinary men, but he had faith in God that this man might be saved also. He made his case a special subject of prayer, and as he had opportunity talked to him about Christianity, and ere long he had the joy of knowing that his prayer was answered. The man turned out the thieves, closed up his shop, gave up the use of opium himself, and announced his intention of becoming a Christian; he gave his name as a learner, or probationer, in the church.

The effect produced by this was so startling that devout Buddhists became alarmed, and to counteract the influence of Christianity, began persecuting the man who had induced the opium dealer to reform. A man, the wealthiest and most influential person in the village, and cousin of the zealous Christian, took the lead in this persecution. He refused the yearly allowance from the ancestral fund due this man and three other relatives who are Christians, unless they should help to pay the expenses of idol processions and theatres. These four called on the literary man to ascertain his reason for withholding this money.

One of them is the literary man's uncle, to whom he talked very rudely for forsaking the customs of their ancestors and following a strange religion. The young man who had been so zealous for Christ defended the old man, saying to his accuser, "You should not speak so to an old man, and especially to your uncle." Whereupon he began railing against the young man, using abusive language about his mother. The young man said, "You should not speak so about my mother, and your own aunt, now dead, for she was a virtuous woman. And you say I am a bad man: I deny the charge; I am not a thief, nor am I in complicity with thieves." His accuser, having a brother who was a thief, could not bear the last remark, and so began beating him. He beat him so severely that for some time it was feared he would not recover. The literary

man became alarmed, fearing he might be proven a murderer. In order to clear himself he brought suit against these four men, accusing them of not paying their taxes, debts and idol money. He charged them with going to his home and destroying his tablets, etc. He said they were murderers. The official sent runners to investigate, and they were heavily feed by the literary man. The four men were seized and locked up in the houses of the runners. Report was made to the magistrate that the affair was of no importance, but he was not informed that the men were in prison. For more than twenty days they were confined, receiving cruel treatment at the hands of their tormentors, when Rev. Hū Po Mi, the presiding elder, sent a request that they be released till the time of their trial, offering to give bail for them. This was the first intimation the magistrate had of their imprisonment. He sent for them and their accuser. The complaints were read, and the official asked the men what answer they had to make. The man who had been so severely injured, but was now nearly recovered, said, "He accuses me of not paying my taxes: I have no land on which to pay taxes—I farm his land. I would ask if your runners, the proper persons to make such charges, have ever complained of my not paying taxes?" "No," said the magistrate. "If I owe any man, I should like for him to stand forth in your presence and accuse me," said he. "If any one has ever seen me fighting or trying to kill another, let him testify against me. I confess to not having paid idol money, but this is contrary to my religion, and a sin against my God, so I cannot do it."

After hearing these statements the magistrate asked the accuser to prove his own charges and disprove the statements of the prisoner. He poured forth a volle of abuse, neither proving nor disproving anything. The official said, "I perceive you have accused this man falsely." He these asked the accused if he had anything more to answer. He said, "I am not only not guilty of these things, but I am a law-abiding citizen, doing good to my fellow-men." "What have you to show that you are doing good to your neighbors?" said the magistrate. "First: There was a notorious character in our village who kept an opium den, and harbored thieves. I prayed for him, and talked with him till he gave up his evil ways. He has turned out the thieves, closed up the opium shop, and given up the use of opium himself, and is now a worshipper of the true God. Second: A father and son were opium smokers, and continually quarreling. They finally came to blows and were trying to kill each other with knives. I induced them to give up the use of opium, and they are now living harmoniously

together. Third : A man in our village spent all he had for opium and was trying to sell his wife. She was in great distress. I told the Christians we ought to raise money and send that man away to be cured of the opium habit, and thus save him and his wife. They agreed to subscribe the money if I would persuade the man to go. I made the attempt. He promised to try. We sent him away. He was cured, and is now living happily with his wife."

The magistrate again rebuked the literary man ; then asked the Christian if, after all these insults and ill-treatment, he were willing to humble himself before his accuser because of his literary and social standing. "Yes," said he, "if he will promise not to trouble me about idol money." "Very well," said the magistrate ; and he rushed forward bowing before his persecutor, the official expressing surprise or satisfaction by clapping his hand on the table. "Now," said he, to the literary man, "you must sign a paper here in my presence promising not to molest these men again." At first he refused, but his friends prevailed on him to do it.

The action of this official is certainly extraordinary, and the native Christians regard it as a most favorable omen. However, the literary man has disregarded the instructions of the official, and continues to persecute these men. They were all his tenants : he will not allow them to farm his land, and tries to keep them from procuring work in the village.

Not long after, another case came before this magistrate. A father and son were brought before him and accused of transgressing the customs of their ancestors, unwillingness to pay idol money, and many other grave charges. The official first questioned the father, who answered rather indefinitely, leaving the impression that he might be willing if his son were, and then said, "I am old and do not understand fully ; you had better ask my son ; he can talk better than I can." Whereupon the crowd demanded that the son be punished for disrespect to his father, saying the father was all right and willing to conform to the customs, but the son would not allow him to do so. The magistrate ordered him beaten one hundred blows. Seeing him so calm, and not begging for mercy nor complaining, the magistrate considered, and when sixty blows had been given he stopped to question the man. "Why ! you seem to be happy under these blows !" "I am," responded the man. "What makes you happy ?" "Because I have done nothing wrong and am suffering for Jesus, my Saviour. Those who suffer for Him are blessed and happy. Then, I am conscious God loves me, and this makes me "happy." "How do you know God loves you ? You cannot see Him. Don't you know the idols love you ?" "Idols can't love : they are

of the devil, and only deceive. I was once deceived by them, but now that I know the true God they cannot deceive me." "But how do you know God loves you when you can't see Him?" "But I have seen Him in my heart and know that He loves me; and if you would only believe on Him, you, too, might experience His love in *your heart*." "O! you would instruct me, would you? Go on, then, and preach me a sermon." "I am an ignorant man and cannot read; what I know I have learned from hearing, and therefore cannot instruct you fully; but if you desire to hear more I will invite my pastor to come and teach you."

The investigation was proceeded with, and it was ascertained that all the charges were false except that relating to idol money. The prosecutors were commanded to reinstate these men in their village, restore their fields, woodlands and household goods, which had been previously stolen. They refused, and the magistrate ordered the leading village elder beaten one hundred blows. The young man who had been whipped pleaded that the old man might be spared. His entreaties were so earnest that the sentence was commuted to fifty blows. All the while the young man was praying that God would have mercy and forgive his enemies. The village elder now signed the paper reinstating these men, restoring their goods, and promising in the future not to force them to pay idol money.

The parties were dismissed, but as soon as they were outside a great disturbance was heard, and the magistrate sent to bring the men in. The two Christians were all wet and covered with mud. He asked what was the matter; they did not want to tell. He asked who had beaten them; they said they did not know, there were so many people around. He called in the runners and gave one six hundred blows, and five others five hundred blows each. All the time the young man was pleading with the official not to punish them, or praying God to have mercy and forgive them.

The old man lost his shoes while the runners were beating him. He was nearly blind; the magistrate seeing him feeling on the ground as if seeking something, asked what he was after. He said, "I have only lost a pair of shoes, no matter." The runners were ordered to give him four hundred cash to purchase a pair of shoes. His son objected, saying it would not be right to receive the money. The official insisted, and the young man refused to take it. Then said the magistrate to the runners, "You conduct these men to the chapel and give the preacher four hundred cash and ask him to buy a pair of shoes for this man, and if you don't do as I command I will give you four hundred blows each when you return." The young man put his hands together and bowed to the official, thanking him, and he in

return shook his hands at the young man, a most extraordinary mark of respect for a Chinese official to pay to one so far beneath himself.

The native Christians believe as long as this magistrate remains they will be justly treated, and they express hope that he may be led into the light as it is in Christ Jesus. We shall, perhaps, never know whether he was really seeking the truth, or whether he, like Agrippa, as the new version indicates, spoke ironically, "With but little persuasion thou wouldest make me Christian;" unless the Holy Spirit shall graciously lead him into that experience which the Apostle prayed might come to the king and all who heard him, "Such as I am, except these bonds." "With men this is impossible; but with God all things are possible."

The One-Wine Theory and The Bible.

BY REV. C. HARTWELL.

IN the *Recorder* for May, the writer of the article on "The Wines of New Testament Times," quotes from a report to the Scottish Kirk in May, 1875, the statement of certain foreign residents in Syria, to the effect that they never had seen or heard of any unfermented wine in that country, and cites Gnostic and Patristic writers to show that they also knew nothing of any unfermented wine; and he seems to think that those now are mistaken who believe in "the existence of a non-alcoholic wine in New Testament times." He concludes his article as follows: "And, further, if there is no reasonable ground for supposing that our Lord and His apostles partook of any wine other than wine of an intoxicating nature, it can never be immoral in itself for Christians to drink wine in moderation."

With this conclusion of the writer I most fully agree, provided his premises can be shown to be correct. I, long ago, myself came to the opinion that if Christ made and used intoxicating wine, it is inconsistent for Christians to advocate total abstinence. But I pressed my investigations till I came to the further belief that no one

can show it to be probable that Christ ever made or used alcoholic wine, and therefore I remain to this day a staunch Christian teetotaler both in faith and practice.

Nearly two years ago I prepared five articles on the subject, "Wines of the Scriptures: which view is correct?" but being found too long for the pages of the *Recorder* they were not printed in it. Of course, I fully believe that I showed that there is no consistent interpretation of the Bible on the wine question except on the "Two-wine" theory; and, believing so still, I now ask for space enough in the pages of the *Recorder* to point out briefly some of the incompatibilities of the Bible with the one-wine theory, held by many missionaries and others.

Turning to Exodus xxix. 40 and to Numbers xxviii. 7, we find that the materials of the drink-offering were called *yayin* and *shakar*. And in respect to this offering, authorities generally are agreed that it was never offered alone, but always accompanied the food-offering, to the two parts of which the same laws naturally applied. And in Leviticus ii. 3 and Numbers xviii. 9, 10, we find that the food-offering—and consequently the drink-offering—formed a part of the support of the priests during the weeks in which they in turn were officiating at the altar. The statement, therefore, in the *Speaker's Commentary*, vol. i. p. 502, is undoubtedly correct: that "the whole of the meat-offerings and drink-offerings, with the exception of what was burnt or poured on the altar, fell to the lot of the priests. Lev. ii. 3."

But in Leviticus x. 9, the priests were forever prohibited from drinking *yayin* and *shakar* when they went to the Tabernacle to officiate.

Now, in respect to the *yayin* and *shakar* in this last passage, all seem to agree that it was the fermented and hence intoxicating *yayin* and *shakar* to which reference is made. But according to the one-wine theory, the *yayin* and *shakar* of the drink-offerings also were of the same character. Can this, however, be true? Could the wines provided for the priests to drink, which were considered "most holy" and could be drunk only within the sacred precinct around the Tabernacle, have been the same in nature as the wines which they were prohibited, by a perpetual statute, from drinking within the same enclosure? The incompatibility of the two requirements in the case is very apparent, and the advocates of the one-wine theory may reasonably be called upon to give a satisfactory explanation of the difficulty.

Again: In Deuteronomy xiv. 26, on the one-wine theory that the *yayin* and *shakar*, mentioned in this place, were necessarily ferment-

ed and hence alcoholic wines, Moses gave a most extraordinary license to the traffic in and use of intoxicating drinks. In the two preceding verses he authorized the Israelites, after entering Canaan, in case their homes were distant from the Tabernacle so that it would be inconvenient for them to take with them the second tithing of their substance, which was for use in going to the annual feasts, "to turn it into money" (Revised version), and then on arrival at the Tabernacle—and subsequently at the Temple—they could spend it "for oxen, or for sheep, or for wine, or for strong drink," just as they liked. Thus they were not only authorized to buy all the wines and drinks that they wished, but to sell such "wines and strong drink" before starting. Apparently, therefore, any house throughout the land could temporarily be turned into a wine-shop on a small scale, and there must have been a large number of saloons called for at the place of their destination, to meet the wants of the many tens of thousands who went up annually at the religious festivals. Here is manifestly a difficulty to be met by the Biblical Prohibitionist. In short, was Moses justifiable in his permission, if in his time all the wines were intoxicating in their nature?

Further: Solomon teaches us in Proverbs ix. 2, 5, that wisdom has "mingled her wine" and invites all to "come and drink of the wine she has mingled." Was this *yayin* fermented wine, and so strong with alcohol that wisdom herself could not, on this account, deem it wise to drink of it till it had been diluted with water? Would we advise even wisdom to keep on hand a store of such intoxicating wine? Has the Creator and Benefactor of men treasured up anywhere in his infinite store-house of Nature, a single glass of alcoholic wine, so that any person, in ancient or in modern times, has ever heard of such wine being found for human use which was not the product of art and human invention? On the other hand, experience, even in the time of Solomon, already had taught the world, as we learn from Proverbs xx. 1, that it was "not wise" to drink the alcoholic wines that man had found out how to manufacture and use. Could wisdom's wine, therefore, have been intoxicating in its nature?

Then, too, the Bride, in the Song of Solomon x. 1, affirms that she has drunk her wine and her milk, and invites her beloved to drink abundantly of the same. Did she invite to abundant draughts of intoxicating wine?

And once more: In Isaiah lv. 1, the prophet uses *yayin* as the emblem of saving Grace, and invites all to "come and buy wine and milk without money and without price." On the one-wine theory, that the wine here is to be understood as alcoholic wine, a

difficulty in the use of this language is very obvious. In the congregations of the present day there are many reformed men who were once addicted to intemperance. There are many cases also on record where such men, after becoming Christians, have been overcome on account of the old appetite for intoxicating drinks having been aroused by tasting alcoholic wine at the communion table. Who, therefore, but must see the incongruity of adopting the beautiful language of the prophet in addressing such men? If Isaiah's words do refer to intoxicating wine, how can it seem scarcely less than mockery to those who have with such difficulty been rescued from intemperate habits, in inviting them to come to Christ, to say: "Come buy wine and milk without money and without price?"

Coming now to the New Testament, space will be taken for only one example, out of several, to show the untenableness of the one-wine theory of Bible wines.

In the 2nd chapter of John we have the account of the miracle at Cana in Galilee. On the one-wine theory we are taught that Christ made about four barrels of strong, intoxicating wine, for use at a wedding feast, and that He displayed his glory in doing it, so that his disciples believed on him as the Divine Messiah.

That the wine was strong, if it was alcoholic, is very plain. The first run of the grape juice, which has always been accounted the best, is the sweetest, and, therefore, when fermented will make the strongest alcoholic wine.

As to the amount made, the *International Revision Commentary on John* gives one hundred and thirty gallons as the capacity of the water jars mentioned. We have, therefore, the spectacle of the Divine Redeemer, at a wedding feast, after the guests had drunk all the wine their host was able to provide, making four barrels of strong alcoholic wine for use on the occasion. This statement seems too appalling to be credible to reverent minds unless blinded by ignorance or prejudice. No wonder that good men have tried to lessen the objections to the alleged conduct of Christ, by supposing that only the little amount drawn out and carried to the master of the feast was changed into wine, or that the wine pronounced good was not drawn from the jars at all, but that the bearer drew it at the same place from which the water was taken for filling the jars. But, notwithstanding these ingenious guesses to palliate the case, the plain sense of the narrative is that all the water in the six jars was turned into wine. It has been suggested also by some, that a part of the large quantity made may have been to sell for the benefit of the host, who apparently was not rich. Thus, in view of

the seeming fact that Christ drank wine at the passover feasts and perhaps at other times, if all the wines of his day were alcoholic, we seem to have the sanction of his example for the manufacture, use and sale of intoxicating wines.

And is it credible that these three evils, which have been so patent through all the ages, can all be upheld and justified by the example of our Divine Redeemer? How is the thought even, that he would in any manner give occasion for such a supposition, consistent with any conception of his spotless character?

Let, therefore, the advocates of the one-wine theory come forward and defend the character of Christ from apparent inconsistencies, as well as the character of Jehovah from incompatibility in commands concerning the drink-offering, and that of the inspired writers of the Bible in general, in respect to their misleading statements about wine, if they would have us believe in their view of ancient and Bible wines.

In Memoriam.—Mrs. J. W. Graves.

BY REV. E. Z. SIMMONS.

MRS. JANE WORMELEY GRAVES was the daughter of the late George W. Morris, Esq., of Baltimore, and the wife of Rev. R. H. Graves, of the American Southern Baptist Mission, Canton. Mrs. Graves was engaged for many years in teaching young ladies in Baltimore. She was an active and useful member of the Eutaw Place Baptist Church. She was married to Dr. Graves Jan. 15th, 1872. They arrived in Canton, China, June 5th of the same year. Here Mrs. Graves soon won many friends in the foreign and missionary communities. She was a lady of fine culture, and possessed of very superior social qualities. She was devotedly pious, and an untiring missionary worker. She was a loving and true wife and helpmeet to Dr. Graves.

The Chinese loved Mrs. Graves as I have never known them to love any other foreign lady. She was every ready to sympathize with them and help them in their troubles. She had the care of two schools for many years, and had weekly meetings for the Bible

and heathen women. For several years she has had a class of women for a good part of each year. This class was organized to teach Christian women to read, that they might be more useful in their families and among their neighbors. From this class we have selected the efficient ones for Bible-women. After sixteen years of faithful work as a missionary, she has laid down her work and entered into the reward of the faithful, and has no doubt received the Master's plaudit: Well done, good and faithful servant, enter thou into the joy of thy Lord.

Mrs. Graves' health had been declining for several months before she started for America in November last. Dr. and Mrs. Graves stopped in San Francisco with Dr. Hartwell, a brother-in-law of Mrs. Graves. We had all hoped that the bracing climate of California would restore Mrs. Graves to health. And for two months there seemed to be some improvement. Then she began to sink gradually, and died April 20th with cancer of the liver.

The earth was brighter and people happier because Mrs. Graves lived, and we can truly say of her: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

SIR William Hunter, in a recent address on the "Religions of India" before the "Society of Arts," took very high ground regarding the superior elevating power of Christianity over Hinduism and Mohammedanism. He urges with great force that to have its full efficiency it must take the stand of total abstinence from intoxicants, in the face of the religions that allow indulgence to the appetites; and we trust that similar views will yet prevail in China, where they are as much needed as in any land. Sir William Hunter speaks of the missionary enterprise as "the highest modern expression of the world-wide national life of our race." "I regard it," he says, "as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in

England's missionary efforts will be a sure sign of swiftly coming national decay."

FROM the last Calendar of the Imperial University of Japan it appears that in the Law Department there are nineteen professors, assistants, and lecturers, only five of whom are foreigners; in the Department of Medicine, out of thirty-five instructors two are foreigners; in the Engineering Department there are thirty-three instructors, four of whom are foreigners; in the Literary Department, nineteen instructors, six of whom are foreigners; and in the Department of Science there are twenty-five instructors, two of whom are foreigners. These foreign professors and lecturers are eight of them British, eight German, two Frenchmen, and one American.

"The Called of Jesus Christ."

"He ordained twelve that they might be with Him, and that He might send them forth to preach.—Mark iii. 16.

To His service He ordained them,
Those first heralds of His name,
To declare His Kingdom's coming,
Heal the sick, the blind, the lame:
But another call, and higher,
Should give all their service worth:
To be "with Him" He ordained them,
And that He might send them forth.

So He calls us to be with Him,
Whatsoever our service be,
Drawing ever from His fulness,
Trusting in His sympathy.
And that with our earthly calling
We may each be satisfied,
This the sweet command He gives us,
Therein "with Him" to abide.

Is our work the work of patience?
Faith and hope severely tried?
Hear Him bid us suffer "with Him,"
"With Him" to be glorified.
In the darkest hour of trouble,
Night of our Gethsemane,
Is it not enough to hear Him
Pleading "Wilt thou watch with me?"

Are we called to see our dearest,
Brightness of our earthly way,
Pass beyond our mortal vision?
Oh! how blest to hear Him say,
Not alone, He'll bring them "with Him,"
That we may not hopeless weep;
But we're now "with Him" together,
Those who wake, and those who sleep.

With Thee crucified, Lord Jesus,
Who hast loved us to the death;
Risen with Thee, walking with Thee,
As did saints of old, "by faith."
Waiting with Thee the fulfilment
Of the longing of Thy heart;
Soon each one the Father's given Thee
Shall be with Thee where Thou art.

June 8th, 1888.

ALICE JANE MUIRHEAD.

Correspondence.

MR. FABER AND T. P.

DEAR SIR:—It is apparent to any who have read Mr. Faber's letter in your May issue, that the tone of it is based on the assumption that "This same T. P. intends to sneer at me."

It is absurd in the extreme for any writer in absence of other evidence, to suppose, because criticisms are made, that they are personal thrusts. When T. P. wrote, E. F. was to him the X of an unsolved problem. T. P. did not enquire into the identity of the writer, he only combated E. F.'s review, contending it was wrong.

The criticism was in the hands of the Editor before T. P. learned the authorship of that remarkable production. When, however, E. F. was revealed to me as Ernest Faber, I must say, T. P. was not prepared to withdraw a criticism as just and temperate as E. F.'s review was wrong.

Mr. Faber's letter "I should have preferred to pass over in silence, if I did not feel it a duty to a number of your readers" to protest against the assumption that junior missionaries are to be awed by threat of exposure, or silenced by undignified language, from criticising respectfully, yet decidedly, their seniors when they find them wrong.

Mr. Faber in uplifting his menace has acted as wisely as T. P. would, were he to enter another's domain, and then erect the English notice board, "Trespassers Beware," in the face of the lawful occupiers.

The words, "You doubtless know that Doolittle's is a vocabulary of the *Mandarin* Dialect and not of *Cantonese*" have evoked many a smile from some Southern Mandarin students. Does Mr. Faber know there is a Northern and a Southern Mandarin Dialect? If Northern Mandarin speakers adopt it as an authority on their Mandarin, Southern Mandarin students will not mourn the loss. Doolittle's Title Page and Preface are explicit enough. "A Vocabulary and Handbook of the Chinese Language Romanised in *Northern Mandarin*," "Studied during my residence in Tientsin." E. F. seemed to have forgotten the fact of the *Mandarin Primer* being Romanised in Southern Mandarin dialect. I shall not discuss the merits of Doolittle. But T. P. smiles, as do many others, at the idea of a book, the greater part of which comes from "Tientsin," "Peking," "Shanghai," "Ningpo," "Hongkong," "Canton," "Foochow," and "Amoy," being regarded as a vocabulary of the *Mandarin* Dialect; and are more than amused at such a conglomerate being hurled at students as the canon of the Southern Mandarin Dialect.

I will give Mr. Faber's statements in reference to some things that T. P. criticised, and will leave your readers to judge whether "one of T. P.'s items in the least affect E. F.'s statements," etc.

1. January's review says—"In 洒, 生, 所, *sh* is only right." May's letter says—"I know very well that the pronunciation of initials

differs in China, and these two (*s* and *sh*) kinds of initials have to remain in two distinct groups." Just what the Primer does, (see Table of Sounds). Thus 洒, 生, 所, are returned by the reviewer to the place he plucked them from in January.

"T. P. tells us that Hupeh and Kiangsu beggars, boatmen, teachers and mandarins ALL pronounce," etc. "ALL" is Mr. Faber's own addition in May. There are some beggars, boatmen, teachers and mandarins that T. P. has not made the acquaintance of, when I have I will let the writer of ALL know with what results.

念書. Southern Mandarin students must be satisfied to see the reviewer get worse, from their point of sight, before the change comes for the better. In January E. F. says of 念, "to chant, is the correct meaning." In May's letter "念書 means, in Chinese schools, reciting a lesson from memory by a boy with his back turned to his teacher." I have been in some *native* schools in Southern Mandarin districts, but have not heard a teacher in calling a boy to recite the lesson use 念書. When the boys are inattentive and careless at the books, I have heard teachers rap the desk and shout 念書看看. In calling a boy to repeat his lesson with his back to the teacher it is 背書. "Perhaps other missionaries will, like myself, prefer the use of such a term as 讀, which is understood as well as the other, etc. —See Mand. Ver. Matt. xxiv. 15: 讀這經的人, though in other passages 念 is used." 念, then, does sometimes mean "to read." Mr. Baller's Primer, according

to Mr. Faber's May letter, is not wrong in translating 念 "to read."

天堂. What has the origin of the term to do with present usage? Wells Williams and many others are satisfied with the translation "Heaven;" usage has for many years sanctioned it. Will any adopt the better Buddhist equivalent 西土 (Western earth) for 天堂?

做醒. I am sorry, but I think Mandarin students are not yet prepared to adopt any of "Doolittle's several terms under watch or guard" as substitutes for the intransitive "Watch" of Luke xxi. 36, 所以應當做醒, 常常祈禱, or any other text where 做醒 or 警醒 are used. Imagine Matt. xiii. 33, 你們應當謹慎做醒祈禱, rendered 你們應當謹慎看守祈禱.

得罪. T. P., in his criticism of E. F. says, "The translation—and use 'excuse me' 'allow me,' forms of apology, besides 'to offend,' as reasonable renderings of 得罪." Why does Mr. Faber expunge my "besides to offend," which any one with half a grain of intellect would adopt in Luke xv. 18-21.

I must congratulate Mr. Faber upon rescuing his 熱心, "Zeal." This is, however, very far from proving that 熱心 does not mean "earnestness." Why not appeal to Doolittle? I am,

Yours sincerely,

THOS. PROTHEROE.

MR. FABER AND T. P.

近水知魚性近山識鳥音
DEAR SIR,—It is in accordance with the Spirit of the above Chi,

nese proverb that I am tempted to express my regret that Mr. Faber should have been led to write his reply to T. P. which appeared in your last issue. When Mr. Faber's criticism of Mr. Baller's book found its way into your pages it was evident to many of us that the writer had for once got a little out of his depth, and his disinclination to learn a thing or two from T. P. has now made matters worse. The respect we all have for Mr. F.'s attainments as a student or a writer leads one to wish that before rushing a second time into print he had taken the trouble to seek counsel at the hands of some competent Mandarin speaking Missionary.

For our own part we agree in the main with Mr. Baller and T. P. and must decline to sit at the feet even of Mr. Faber when his teachings are contradicted by the daily experience of eye and ear. An ounce of experience is worth tons of theory even when backed up by Doolittle and Kangshi.

Yours truly,

A JUVENILE.

A CORRECTION.

DEAR SIR:—In your last month's number you have inserted a letter signed "A Correspondent," headed "News from Singapore." It states that "The Brethren's Mission (Chinese Gospel House) is carried on by native brethren."

As regards the "Chinese Gospel House" at Singapore, in which Gospel work among the Chinese has been carried on since 1863, and which was for a long time the only Protestant place where the Gospel was preached to the Chinese in Singapore, it is true that Chinese

Christians of long standing and experience carry on the services held in the meeting house. But they have the co-operation and help of European brethren, and of visits of our missionaries. So that it is incorrect to say simply that the mission "is carried on by native brethren."

"A Correspondent" also states that "Mr. Hocquard is in charge of the Chinese work at Penang, where the S. P. G. have just commenced work by engaging a Catechist." He then adds: "This is all the work attempted in Penang among the Chinese." "Malacca, Johor, Selangor, Perak, and many other important centres, are as yet untouched."

This is most incorrect. This Mission has worked in Perak since about 1874. The Chinese Church Roll at Larut in Perak shews about one hundred names since 1880. Two Gospel Stations have been opened in Larut, and many other places visited. The station closed may soon be reopened as two more men have lately come out from England to help us in the work. Mr. Eagger proposes to locate in Perak, learning Hakkah; Mr. Ashdown has begun with the Hokkien dialect.

Mr. Macdonald has just returned from a furlough in the Australian Colonies and I shall thus be enabled to visit England for a brief period.

Work is being done in the British portion of the Malay Peninsula, Province Wellesley, as well as in town and country districts of Penang Island. The Kingdom of Kedah has also been visited several times, as well as the protected State of Selangor, where only a few weeks since we had the

privilege of preaching the Gospel to thousands of Chinese, besides selling over one thousand copies of the Scriptures. Other places in the Peninsula are also being visited and evangelized. One of our stations is as far as two hundred miles north of Penang on the west coast of Siam, where other places also are being worked. We need not enter into further details of the work.

With our present reinforcements we hope that more will yet be done, and with the men and the women who we trust are yet to come, still more do we hope to push on in our Master's blessed work.

"A Correspondent" should in common honesty at least seek to give facts and avoid writing what is not true.

It may be well also to state that what "A Correspondent" writes about the M. E. Mission at Singapore contemplating, the Mission here is and has been doing for many years in the matter of Chinese and Malay work and "the work of an English congregation."

It is a pity I should have to write as a correction what ought to have been stated in the first instance by "A Correspondent" if he had shown the most ordinary care for veracity.

Trusting he will be more careful in future that your many readers may not be misled.

I am,

Yours faithfully,

P. J. HOCQUARD.

THE MISSIONARY CONFERENCE.

DEAR SIR:—The vote of the Canton Conference was in favor of a General Conference in 1890, but

there was no great amount of enthusiasm on the subject.

At the Conference of 1877 one man went from Canton and one from Hongkong, and these went as individuals, having no authority to act for any one but themselves. The time and expense incurred forbid any but a very few going from South China, and of course little interest is manifested. It is no doubt the same with missionaries distant from Shanghai. In a country so large as China, where the expense of travelling on the Coast and the Yangtze is great, and where facilities for inland travel are very poor, a General Conference is almost an impossibility.

I am quoted as opposed to a General Conference. If one were practicable, and could be got up in the right way, I am strongly in favor of it. To vote yea or nay is voting in the dark. The subjects to be discussed should be proposed and writers nominated, and the vote taken to decide if a Conference shall be held to discuss the subjects suggested.

If some plan can be devised by which a Conference of delegates (to represent stations or missions) can be held, all the purposes of a Conference can be attained and much of the expense and loss of time avoided.

CANTON, May, 1888. J. G. KERR.

DISTRIBUTION OF SCRIPTURES.

DEAR SIR,—Will those interested in the distribution of the Scriptures among the people give attention to the following suggestion? It is, in brief, that, as a rule, the proceeds of their sales upon the

streets and in the markets be given publicly to the poor or some charitable object. This can be readily done as the people like an idea of that kind and are quick to devise means for carrying it out. The cash, as it is handed in by purchasers, goes into the money bag or pockets of the foreign and native Bible agents, and at the close of the sale leading men, like the elders of a village, would readily help count it and aid in its distribution. During the distribution of famine and flood relief funds it has always been found that such men, in whom the community have confidence, are at hand and cheerfully aid in work of that kind. Some, it is true, try to make a squeeze. The colporteur can, however, often do the charitable act himself, in the presence of the people, without the aid of others.

Now for the reasons for such a course. The people know very well that books are printed and circulated as a benevolent enterprise. The demand for a small sum per volume, no matter how reasonably you may explain it, is regarded by our common human natures as a squeeze, and its effect is, therefore, bad.

Every boy who has, out of curiosity, paid three or five cash for a book, begrudges the colporteur as he sees him spend it for tea, grapes, or something else which he would like if he could afford it.

The whole Bible work is belittled by the placing of a price upon books furnished gratuitously, but it is not easy to see a way to avoid it and secure them from being scrambled for in a free circulation at a market, and from being thrown

aside or sold for waste paper. This plan, however, allows those who insist on sales as the only practicable way of meeting many difficulties in the colporteur work, to continue as they have done. It also permits those who believe that the printed Gospel, as well as the spoken Gospel which has been freely received should be freely given, to sell books at fairs and markets and thus relieve their own consciences and not spoil the business of the selling colporteurs.

The hawking of Scriptures at a ridiculously low price, the haggling over cash, and the constant dispute between the people and the colporteur that the books should be given, is a very serious drawback to missions. Kindly regard this plan for meeting it.

J. CROSSETT.

FROM MR. THOS. PATON.

DEAR SIR:—In answer to 道五 in the May number, I would gladly say something. He refers to the gratuitous distribution of five thousand copies of Scriptures amongst the sufferers from the floods in Honan. In granting this the Bible Society only followed the custom in other lands. Wherever a catastrophe from any cause occurs, the Bible Society at once has its attention drawn to it, and in many cases grants of Scriptures are distributed free to the sufferers.

He is quite correct in saying seven-eighths of the quantity of Scriptures were distributed within thirty *li* of Cho-chia Kow. First, I could not go over the inundated district on account of ice; and secondly, there were from sixty to

seventy-five thousand of such sufferers in and around the cities (it is divided into three), and great numbers were going and coming. With three native assistants, the different camps outside were visited in rotation. No admittance allowed, a stand was taken outside the entrance, and as far as possible single copies given to individuals who said they knew characters, or had friends who knew. *In no case were copies given to women or children, as far as I could know.* We never had crowding to obtain them. I deny that "the Colporteur threw down books and ran" at any time during that distribution; and when he says "he supposes the Colporteur was surrounded by a crowd hungering for the word of God, and that to save himself from molestation he disposed of his books in a hasty fashion, and beat a more hasty retreat," it is wholly a supposition, as there was no occasion at that time or place. Such statements are wholly groundless and are some of many such used for disparaging Bible distribution. If 道五 should have such an experience he would soon find out that "running away" would be a very foolish course to take, not to say dangerous. As to the villagers who "collected so carefully in a heap these books to be taken away," I am sorry if the books were not kept and read, but I must say it is the first instance I have heard of despised books being made into shoe soles. On the contrary, I frequently saw readers surrounded by crowds and evidently interested. Can he not tell us of any interest in these Scriptures? How often has 道五 gone to these camps? for

he has evidently been at Cho-chia Kow.

The whole article is written in a spirit antagonistic to Bible distribution, and tends to throw discredit on such work and those engaged in it. It is the rule in the three Bible Societies in China to sell the Scriptures, free gifts in particular cases being left to the discretion of the colporteurs. Where neglect or worse by the native colporteurs can be reported by missionaries, superintendent colporteurs will very gladly act on such information.

The British and Foreign Bible Society does not "press for colossal sales," and we are more anxious to see solid results than empty reports, however good the sales may be. At the same time it is the work of the Bible Societies to put the greatest number of copies into corresponding readers' hands. Like other Societies we must tabulate our sales, etc., and if the Annual Reports were read we should get more generous sympathy in Bible distribution. It is from stationary missionaries we hope to hear of our success, as many who have purchased Scriptures may come after to enquire about the truth.

Bible work is said to be the lowest in the scale of all missionary operation. I grant that, for it is the very foundation of the whole structure on which Christianity is built. The Word of God is the Sword of the Spirit, and according as it is used, so will be the result.

THOMAS PATON.

A REMARKABLE QUOTATION.

DEAR SIR,—My teacher, unhappily not a Christian, drew my attention

just now to a remarkable quotation from the 說文 which he had found in Kanghe under the character 一 (*yih*). 惟初大始道立於一造分天地化成萬物. "Does it not remind you," he said, "of the opening words of the Gospel according to John?"

Some of your readers may be familiar with the phrase. Others may be as much struck as I was with the singularly close analogy of the phrases, Confucianist and Christian.

Your obedient servant,

G. E. MOULE.

HANGCHOW, 15th June.

THE MISSIONARY CONFERENCE.

DEAR DR. GULICK,—The following action of our mission may be of sufficient interest to be inserted in *The Recorder*. "Resolved: That the members of this mission are in favor of the proposed conference at Shanghai in 1890, and that in their judgment some man in the province of Chih-li or Western Shantung, should be chosen by the body of missionaries, to act with others chosen from other parts of the field, as a committee of arrangements, and that we recommend that the body of missionaries in Peking propose two names, and request the missionaries in this field to give their votes in writing, electing one of the names for that position."

This matter will be brought to the attention of the Peking missionaries at an early day.

Sincerely yours,

ARTHUR H. SMITH.

A. B. C. F. M., NORTH CHINA.

THE North Mission of the American Board held its regular annual meeting at Tungchow, beginning May 13th and continuing throughout the week. The annual sermon in Chinese was preached by Mr. Goodrich, and that in English by Dr. Blodget. Two days were occupied in meetings with the native Christians, listening to reports of the work, and discussing questions that are related to the work. On Thursday evening Mr. Perkins read an interesting paper on Roman Catholic Missions in China, pointing out those things which we may imitate with profit, and also those things which we ought to avoid. Two days were occupied in listening to written reports from the various stations, and from the various special departments of the work.

The work has been prosecuted from seven central stations,—Tientsin, Peking, Kalgan, Tungchow, Paotingfu, P'ang-chuang, and Lin-ch'ing. All of these stations have out-stations in which the work is in different states of advancement. The total church membership of the mission is 979,—Tientsin 52, Peking 235, Kalgan 127, Tungchow 73, Paotingfu 77, P'ang-chuang 415. At Lin-ch'ing the work is hardly begun, but the people seem very well disposed, and there is good promise for the future. The largest membership is in the region where famine relief was distributed ten years ago. The seed has taken root in a large number of villages, and a rich harvest awaits the hands of the reapers in the near future. There are now 48 missionaries on the field, 21 gentlemen and 27 ladies.

The year has been one of steady growth at all of the stations; 105 new members have been received into the church on profession of faith. Medical Missionary work has been carried on at five stations, —Kalgan, Paotingfu, Tungchow, P'ang-chuang, and Lin-ch'ing.

The general work was never in a more encouraging condition. Prejudices are giving way, and the good-will of the people is improving. The knowledge of the truth is becoming more and more widely scattered, and thus what has been accomplished becomes the sure foundation on which to build in the future. The mission has issued an earnest appeal to the churches at home to send out a large number of men and women, to strengthen the old stations, and to press forward to occupy new ground for the Master.

Z.

UNION OF PRESBYTERIANS AND CONGREGATIONALISTS IN JAPAN.

The *Chinese Recorder* for March contains a very racy article on Japan from the pen of Rev. H. C. Du Bose, minor inaccuracies in which, we of Japan are ready to overlook in view of the friendly spirit shown by the writer. But the reference to the proposed union of the Presbyterians and Congregationalists is so inaccurate in statement, and so mischievous (doubtless unintentionally so) in its tendencies, that I beg space enough in your valuable paper to correct it. His language is as follows:

"It is known that there is a proposition to unite the Presbyterians and Congregationalists. When the movement assumes a definite form our views may change. As it stands now—the C.'s agree to adopt in substance the Presbyterian form of government, and the P.'s make concessions

in doctrine. They mutually throw aside the Confession, the Heidelberg Catechism and the Plymouth Declaration. It is probable that the only basis upon which some will consent is that the united church shall be *creedless*. This for Presbyterians will be yielding *principle*. We think the Japanese need ten Confessions, ten Disciplines, and 370 Articles. The native Church should possess the freedom with which "Christ has set them free" as to their ecclesiastical relations, but whether the Missionaries should follow their young leaders is another question."

The slightest thought is sufficient to show how mischievous such a paragraph is. Every Congregationalist who reads it will be tempted to think and say, "Congregational principles have been sacrificed for external unity," and every Presbyterian will think the same as to Presbyterian principles. That will be the first step.

The second will be this: Some Congregationalists of Japan favorable to union will be led to reply to the above by showing how *much* and how *little* the Congregationalists have yielded; and some Presbyterians will also be led to show up in Presbyterian quarters that the Congregationalists have done the most of the fence-climbing, while Presbyterian feet are still firm on Presbyterian ground.

As a third step the Presbyterians here will bring out these Congregational statements and the Congregationalists will bring out these Presbyterian statements, and mutual doubts and recriminations will be the result. I affirm that such a result would legitimately follow such statements as the one referred to; at the same time I have no thought that Mr. Du Bose *intended* to produce such a result.

The truth is that when the seventeen Christian gentlemen who

have given us our basis of union met together in numerous sessions running though five days, they did not meet with the thought of getting as much as possible while giving as little as possible; they did not meet as Presbyterians and Congregationalists at all but simply as a band of brethren anxious only for the upbuilding of the Kingdom of God in Japan. Hence it is no surprise to know that in *only one vote during all these sessions was there a strictly denominational division*, and that was afterwards decided by adopting a third and different measure.

Such statements, therefore, as "the Congregationalists agree to adopt in substance the Presbyterian form of government," and that "the Presbyterians make concessions in doctrine," the latter being interpreted by the further statement that "it is probable that the only basis upon which some will consent is that the mixed church shall be *creedless*," are not only mischievous, as I have already shown, but they are without foundation in fact. There are no *creedless* Congregational churches in Japan now, and I know of no one who wants the union churches to be such. If Mr. Du Bose knows such a heretic among the Presbyterians he would confer a favor on his Congregational brethren by pointing out the dangerous man. If Presbyterians do not mean what they say when they agree to unite with the Congregationalists in subscribing to the Apostles' Creed, the Nicene Creed, and the Articles of the Evangelical Alliance, the Congregationalists ought to know it. Mr. Du Bose thinks "the Japanese need ten

Confessions, ten Disciplines and 370 articles;" but I confess that, although I am a Presbyterian, I shall feel pretty comfortable if I can see the Japanese people believing and *living* the three confessions mentioned, and will gladly *yield* Mr. Du Bose the privilege of taking the other 387 to China.

Very truly yours,

M. L. GORDON.

KYOTO, JAPAN, May 18th, 1888.

ACTION OF THE SHANGHAI MISSIONARY ASSOCIATION.

At the closing meeting, for the season, of the Shanghai Missionary Association on the 5th inst., it was announced that 275 replies in all had been received to the circulars sent out about a General Missionary Conference.

Of these, 230 were in favour of a Conference, 23 against, and 22 indifferent.

Of those in favour, all, with a few exceptions, mention Shanghai as the most favourable place, and the year 1890 as the most suitable time.

In view of the great preponderance of votes in favour of a Conference, the Association adopted the following resolutions.

1.—"That the General Conference, to be held in 1890, be invited to meet in Shanghai."

2.—"That a Committee of five members of the Association, consisting of two British, two American and one German, be elected, (1) to ask the missionaries (a) what subjects should be proposed for the Conference, and (b) what writers should treat the

specified subjects. Also (2) to make provision for the election of a Committee of Arrangements, similar to that of last Conference, to whom the results of the Provisional Committee's correspondence should be handed over."

3.—"That this Provisional Committee should consist of Rev. Dr. Williamson, Rev. E. Faber, Rev. G. F. Fitch, H. W. Boone, M.D., and Mr. D. S. Murray."

D. S. MURRAY,

Sec. S. M. A.

Editorial Notes and Missionary News.

WE this month present our readers with fifty-six pages of reading matter—eight more than the enlarged number of forty-eight which we have been giving each month thus far this year. But notwithstanding this relief, such is the pressure on our columns that we are obliged to omit Our Book Table, and several pages of Editorial Notes and Items. We thank our correspondents for their various favors, and trust that they will make the *Chinese Recorder* the complete vehicle for thought and fact which it is so desirable it should be.

PEKING.—On Sunday, May 20th, the new chapel belonging to the London Mission, East City, was opened. In the afternoon about four hundred Christians from the various churches met together and had a hearty service. The Rev. J. Lees, of Tientsin, was the preacher, the Rev. J. L. Whiting, Rev. H. H. Lowry and Dr. Martin also taking part in the service. During the past three years considerable new life and spiritual activity has been manifested in this church, the number of communicants having doubled. The old temple of the Fire-god, which will still be used

for daily preaching, has long been too small for the Sunday Congregations, so that a new building became an absolute necessity.

This church is not alone in its progress, for throughout the Peking churches there is an advance which betokens well for the triumph of Christianity.

WE note with sad interest *Memorials of Dr. J. Kenneth Mackenzie*, by Rev. J. Lees. It is a small volume of 56 pp., containing (1) a sermon preached by Mr. Lees in Union Church, Tientsin, on the 8th of April; (2) Biographical Notes; (3) the Poetry by Mr. Lees published in our last; (4) an article by Mrs. Bryson reprinted from *The Chinese Times*; and (5) an article on "The Double Cure" by Dr. Mackenzie, from the *China Medical Missionary Journal* of March, 1888. A very good photograph of Dr. Mackenzie adorns the volume and will render it the more valuable to his many friends. The price is one dollar, and the book may be had of Kelly & Walsh.

DR. WHITNEY reports from Foochow the organization of a new society, called the "Foochow Missionary

Union," in which members of the three different missions take part. "Its officers are: *President*, Rev. C. C. Baldwin, D.D.; *Secretary* and *Treasurer*, H. J. Whitney, M.D.; *Literary Committee*, Rev. Messrs. Woodin, Plumb, and Lloyd, and Misses Kærner, Jewell, and Newcombe. The Object of the Union is 'to promote a true Christian Spirit and harmony amongst all its members; and to prepare papers and confer together upon all subjects relating to the progress and well-being of mission work.' Meetings are to be held quarterly, beginning September 20th."

A CORRECTION.

ON page 154 of the April *Recorder*, in the article "A Glimpse of Fuh-kien Mountains and Mountaineers," I described an animal and said the Chinese called it the Yellow-loin-rat (*Hwang-yao-shu*). I should have said Yellow-loin-otter (*Hwang-yao-t'ah*). It has little resemblance to the otter, however, except in size and rapacity.

J. E. WALKER.

SHAOWU, May 11th, 1888.

DR. MARTIN's well-known work on the Evidences of Christianity is being translated into Corean. It has been much circulated in Japan both in Japanese and Chinese. Recently at the request of two Tract Societies Dr. Martin has given it a careful revision, including the Mandarin version. Copies of the revised edition in both forms may be had at the Presbyterian Press, Shanghai, and at the Tract Dépôt, Peking.

THE Rev. Mr. Corbett wrote as follows from Chefoo, on the 23rd of May:—"Mr. Leyenberger met me in the interior, and united in organizing a church of 152 members. They are building a neat little Church. Many of them have gone beyond their strength, I fear, in their contributions. There have not been great ingatherings, but there seems to be a healthy growth in many of our stations. The work at Chih Meh is full of promise. Our school work is telling not only on the Christians but on the outside world. The theological class enter upon the last term of the course next week at Chefoo. Pray for these men."

NEWS from Corea tells of matters becoming rather critical regarding missionary work. The determination of the Roman Catholics to erect their new school, as they call it, in the centre of the capital, is exciting opposition which tends to involve even Protestant efforts. Much caution is being exercised, and it is hoped that this crisis may be passed successfully as have those in the past.

LAST year 85,000 English and 119,000 American books were imported into Japan. In March of this year Mrs. Sasaki, Secretary of the W. C. T. U., and Miss Asai, appeared as the first Japanese women editors. This latter organization in Tokio numbered recently over 250 members, and is actively circulating translations of Mrs. Leavitt's Lectures, and other temperance literature.

THE ladies of the White Shield Union recently prepared a statement in Chinese regarding the efforts made during the past year to secure the discontinuance of the disgraceful examination of women in Shanghai, (without any efforts to cure those who prove to be diseased), and the certification of those who are pronounced healthy, and regarding the efforts made for the protection of little girls from lives of infamy within the Foreign Concessions, which has been published both in the *Shên Pao* and *Hu Pao* and is attracting the attention of thoughtful Chinese. It seems almost incredible that Christian Municipal Councils can have refused to act in these matters, and it is a revelation of the state of foreign public sentiment here, which is not encouraging.

WE learn that on the 14th of May Dr. C. C. Baldwin celebrated the completion of the fortieth year since his first arrival at Foochow.

AT this late day we learn from *The Missionary Herald* that "during the Week of Prayer all the Peking Churches divided themselves into two bands, inasmuch as no one chapel would hold all who wished to meet. About five hundred were present at the meetings."

DR. TALMAGE wrote, on the 25th of May, of the three days' examination of students and unordained preachers under the care of the three missions, which have, he says, been very profitable in times past.

Gleanings from Home Papers.

THE Rev. Mr. Goforth, though a missionary of the Canada Presbyterian church, is supported by the present and former students of Knox College, Toronto, of which he is a graduate. Besides giving themselves, Mr. Goforth has given \$500 and Mrs. Goforth \$3,000 toward the erection of mission buildings, etc., at Kai-feng Fu, where they are hoping to establish themselves.

TWO Chinamen at Foochow, one a Christian, the other a heathen, had their eyes operated upon for cataract. After the bandages were removed and they were allowed to be in dim light, the Christian held a praise meeting with his fellow-Christians. His eyesight was restored, and he became a preacher. The other held a feast, drank whisky, and ruined his eyes beyond recovery.

THE *Christian*, of London, contains the following letter from brother W. F. Oldham, of Singapore: "We are busy in the Master's service and his blessing rests upon us. We have now 240 boys and 70 girls in our combined day and Sunday schools. I have recently baptized a young Malay woman and three Tamils—one of these a very intelligent ex-preacher of Sivaism. He seems to be very earnest. I am organizing a small Tamil church, and amid the abounding drunkenness of the Tamils I rejoice that ours will be an *abstaining* church. We here reap fruit sown by our

American brethren in Jaffna, Ceylon. I am about to receive a score of members into the church, some of them converted from Romanism, some from heathenism, and all, I trust, to God."

A VERY appreciative article appears in the *Religious Herald*, of Richmond, Virginia, regarding Dr. Yates, from the pen of the Rev. W.

W. Royall. Among other things, Mr. Royall says, "He did not like to see teaching, whether of English or of science, or any other thing, take the place which he conceived belonged to the Gospel of Christ. Without discussing the question as to whether he was right in every application of his views or not, there can be no doubt that his convictions were honest, and that he leaned to the safe side."

Contemporaneous Literature on China.

Ancient Porcelain: A Study in Chinese Mediæval Industry and Trade. F. HIRTH, Ph. D. "Journal of the China Branch, R. A. S." Vol. xxii. Nos. 3 and 4.

Au Tonkin. P. BONNETAIN. Paris, 1888. 18mo, 3/6.

Deux Années au Tonkin (1884-86). G. BAUDENS. With illustrations. Paris, 1888. 8vo, sewed, pp. 23.

Evolution of the Chinese Language. As Exemplifying the Origin and Growth of Human Speech. J. EDKINS, D.D., London: Trübner. 8vo, 4/6.

Formosa Notes on M.SS., Language and Races. Including a Note on Nine Formosa M.SS., by E. COLBORNE BABER, H. B. M.'s Chinese Secretary, Peking. With three plates. By TERRIEN DE LACOUPERIE. Hertford: Stephen Austin and Sons. 5/-

GRIFFITH JOHN, *Founder of the Hankow Mission, Central China.* By WM. ROBSON, L. M. Society. London: Partridge. Cr. 8vo, pp. 60. Many illustrations. Cloth extra, 1/6.

La Religion Nationale des Tartares Orientaux, Mandchous et Mongols, comparée à la religion des anciens Chinois, d'après les textes indigènes. Avec le rituel tartare de l'Empereur K'ien-long. By CH. DE HARLES. Paris, 1888. 8vo, sewed, pp. 216, 7 plates. 6/-

La Vie réelle en Chine (Changhai). By P. ANTONINI. Tours, 1888. 12mo, pp. 360.

L'Art Chinois. Paleologue. With illustrations. Paris, 1888. 8vo, pp. 320.

Life in Corea. By W. R. CARLES, F.R.G.S., H. M.'s Vice Consul at Shanghai. Numerous illustrations. London: Macmillan. 8vo, 12/6.

ROBERT MORRISON, *the Pioneer of Chinese Missions.* By W. J. TOWNSEND, Gen. Sec. Methodist New Connexion Missionary Society. London: Partridge. Cr. 8vo, pp. 160. Many illustrations. Cloth extra, 1/6.

Textes faciles en langue Chinoise publiés par la Société Sinico-Japonaise. Paris, 1888. 8vo, 6/-

The Chinese in Australia. By SIR JOHN POPE HENNESSEY. "Nineteenth Century," April, 1888.

The Chinese Oriental College. By F. HIRTH, Ph. D. "Journal of the China Branch R. A. S." Vol. xxii. Nos. 3 and 4.

The Great Yellow River Inundation. By C. F. GORDON-CUMMING. With Chinese Map. "Leisure Hour," March, 1888.

The Long White Mountain; or, A Journey in Manchuria, with some Account of the History, People, Administration and Religion of that Country. By H. E. M. JAMES, of H. M.'s Bombay Civil Service. With a Map, 10 full-page illustrations and 28 illustrations in the text. London: Longmans. 8vo, 24/-

Through the Yang-tse Gorges; or, Trade and Travel in Western China. By A. J. LITTLE, F.R.G.S. With Map. London: Sampson Low. 8vo, cloth, 10/6.

Turbans and Tails; or, Sketches in the Unromantic East. By A. J. BAMFORD. London: Sampson Low. Cr. 8vo, 7/6.